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What the Bible Teaches

By
H. C. GARVIN
Eldon, Mo.

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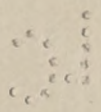

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PREFACE.

What is commonly called the church is in a deplorable condition. That is recognized by every thoughtful person. It has been rebuked now kindly, now severely, in sermons, lectures, articles and books. But a careful analysis and comparison will show that the condition of the church is just as good as the preaching that it hears, and the preaching is just as good as the teaching of the theological schools. The condition of the church is the natural, the logical result of the teaching of the schools. The conception of God's purpose concerning man is fundamental and must influence all religious views. In religious matters one may easily imagine there are great differences where there is none. If one man worshiped a white cat and another a black cat, they could not worship together, and they might quarrel, yet there would be no essential difference. In both cases it would be cat worship. All the contending Protestant sects have essentially the same conception of God's purpose with man, which does not differ from that held by the Catholics, which again is the same as that held by the Pharisees, who crucified Jesus. It is therefore not surprising that the world is not yet christianized.

Of those who deplore the condition of the church some seem to think that everything would be right if orthodoxy were restored again. But if the church could be brought back to any station it occupied in the last three centuries, things would go again as they have gone, for the same causes would again be active. There were and are elements of decay in the church doctrines and therefore

there can be no permanence. Some seem to think that the cure for all evils will be found in the holding of orthodoxy with such an easy and accommodating grasp that any part may be relinquished whenever the shifting views of the world may demand it. But if orthodoxy was not true in its full vigor, it will not be true anywhere on the line towards the vanishing point to which it is hastening. Truth is not found by simply turning away from some error, for error is manifold. The truth is simple and must be sought with definite purpose. Only the truth can make the church free. The author believes that the truth concerning God's purpose with man can be found in the Bible, and he has published this book to assist honest seekers after truth. He regrets that so much space had to be devoted to the refutation of error.

GOD.

The Bible presupposes the existence of God and some knowledge of Him on the part of man. If God wrote in the human heart the work of the law (Rom. 2:15) He must have written with this a consciousness of Himself. But this consciousness or recognition of God is, as are all the primal contents of the soul, germ-like and must be developed.

The universe without God is incomprehensible. Only as we recognize that every thing has its origin in a wise and beneficient Person can we understand our world and ourselves. But this first Cause which renders everything else comprehensible is itself incomprehensible. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past tracing out!" (Rom. 11:33.) Yet Jesus emphasizes the importance of knowing God, "And this is life eternal, that they should know thee the only true God and him whom thou didst send even Jesus Christ." (John 17:3.) But in speaking thus he cannot mean to know God in his inner being or essence, which necessarily transcends our comprehension, as we are plainly told, not only in the above, but also in many other passages. Jesus evidently means that it is life eternal to know the knowable of God, or "that which may be known of God," (Rom. 1:19) that is, what God has revealed of himself. But God could not reveal himself otherwise than by condescending, coming down to the plane of humanity. Man cannot at once ascend to God's thoughts and ways. Therefore, if God and man have intercourse at all, it must be on the plane of man's thoughts, "For my thoughts are not

your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8.) Man's thoughts are always bound to time and space. He speaks of boundless space, yet to him it is always made up of measurable parts as the ocean is made up of drops. He speaks of all eternity by which he indicates that he does not mean some part of eternity. Here too the sum of the measurable parts is equal to the whole. Infinity in the conception of man is in every case composed of finite parts. The parts can be measured but not counted. Infinity is then only another expression for our inability to compute. We may indeed convince ourselves that infinity cannot be reached by adding together finitudes. However, many square miles might be added together, the sum would be a bounded space, a finitude, though we could not express it in figures. The difference between infinity and finitude is not that of size, for if it were, we might say that infinity is a very large finitude or a finitude is a very small infinity. The word infinity was formed to express an unlimited extent of time, space or quantity. Finitude has dimensions, infinity has no dimensions. The difference is then that of kind and not that of size. But when we have reached this conclusion, we find that we have no conception corresponding to the word infinity as we have defined it. We have become accustomed to saying that God is infinite in all his attributes, although such an expression is not found in the Bible. When we say God is infinite, we are saying no more than the sacred writers meant when they said, "behold God is great and we know him not." "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out!" The Bible expressions are better than

ours. When we say God is infinite, we sometimes fancy that we have in some way given a definition of God, while in reality we have only said that we do not comprehend him.

Having said that God is infinite and eternal, men have felt the necessity of saying something about his existence and activity. To avoid thinking that God was inactive up to the moment when he began to create our world, they have tried to think of him as creating eternally. But it is just as impossible for man to think of God's creating eternally as it is to think of his not creating eternally. We cannot in any wise enter into the infinity and eternity of God with our human conceptions. We know nothing of God's existence and activity in his transcendency, in his inner being. We have only to do with the knowable of God. But the knowable of God is his presentation of himself by entering into the sphere of man's thought and activity, that is, by acting under the conditions of time and space. All the revelations of God are an entering on his part in some sense into the conditions of human life. In Jesus God entered most fully into the conditions of human life, and therefore Jesus is the fullest revelation of God.

God the Creator.

Notwithstanding the expression "of whom are all things," the sacred writers seem to have known nothing of the emanation theory, nor of uncreated matter, out of which God made the visible universe, although Heb. 11:3 might be interpreted in harmony with this view. The Bible does not say as theology does, that God made all things out of nothing, but it does teach that God created all things, so that there is nothing in the universe except God and his creatures. "In the beginning God created the heaven and the earth." (Gen. 1:1) "I am the Lord

that maketh all things." (Isa. 44:24). "Yet to us there is one God, the Father, of whom are all things." "For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers, all things have been created through him and unto him." (Col. 1:16.)

God's Reason for Creating.

Paul tells us, Eph. 1:11, that God worketh all things after the counsel of his will, but why God willed to create at all, why he began to create, speaking humanly, the Bible does not tell us. To answer this question, it would be necessary to enter into the inner being of God, which man cannot do. It is perfectly reasonable that a God who is love should bring into being creatures on whom he could bestow his love, but to say that God was impelled by his love to create, makes the impression that the existence of creatures, on whom he could bestow his love was necessary to his contentment, a thought that is not only rejected by the Christian consciousness, but by Acts 17:25, "Neither is he served by men's hands as though he needed anything." So long as the thought that God's love was the cause of his creating is not pushed to its limit, the Christian consciousness not only accepts it, but is pleased with it. There is indeed a passage that speaks of God's intention in creating all things. This passage we will consider later.

Order of Creation.

In the account given in the first chapter of Genesis we have the order of the creation of terrestrial things, of which man was the last and highest. Nothing is said of the creation of angels unless they are included in "the heavens." Franz Delitzsch and others hold that the angels

were created before the work of the six days. Evidence that some angels had already fallen from their first estate, they find in the sentence, "And the earth was waste and void." It is argued that the condition expressed by these words could not result from God's creative act, but only from the visitation of his wrath. Other and perhaps stronger reasons will appear later for the view that angels existed before the creation of man. It may be best to inquire here what the Bible teaches concerning angels.

Angels.

We are not told when, why or how God created the angels. Nor can we conceive of what use such an account would be to us even if we could understand it. Angels are frequently mentioned throughout the Bible. There are angels of God, and angels of the devil. The latter are presumably the same as the unclean spirits, evil spirits, demons and devils frequently mentioned, especially in the Gospels. That all wicked spirits are fallen angels, that is, beings that were once good, but sinned, is sufficiently established by 2 Peter 2:4 and Jude 6. Indeed this fact could not be doubted by Christians even if there were no reference to it in the Bible. (See the chapters, "The Creature was without Sin," page 35, and "The Origin of Sin," page 36.)

The Bible does not give a definite account of the appearance, being and work of heavenly creatures. The cherubim, so often mentioned, and the seraphim of Isaiah, and the "living creatures" of Ezekiel and Revelations, which seem to be of the same class, if not identical, are described, but it is perhaps impossible for man to form any definite conception of them. All the heavenly creatures may be included in the expressions "the host of heaven" recurring frequently in the Old Testament, and

"heavenly host' (Luke 2:15), and "the armies which are in heaven," (Rev. 19:14). Presumably only a part of the heavenly host is meant when the twelve legions are spoken of. (Matt. 26:53.) These expressions with the oft used appellation "Lord of hosts," indicate that the Bible writers thought of the heavenly creatures as an organized force. This is more certainly set forth by the designations, "rule, authority, thrones, dominions, principalities, powers," found in Eph. 1:21, and Col. 1:16, and archangel in Thess. 4:16, which must designate dignitaries among their kind whatever else they may mean. Whether all the above named creatures belong to the class "angel" is a question which the Bible does not answer, and about which theologians do not agree. For convenience we will speak of all heavenly creatures as angels.

Angels are spirits in the service of God. "Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation?" (Heb. 1:14.) Probably only good spirits are meant in this passage, but also evil spirits are represented as serving God. "Now the spirit of the Lord had departed from Saul, and an evil spirit from the Lord troubled him." (Sam. 16:14.) "Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets." (1 Kings 22: 19-23.) Testimony from the Old Testament with regard to such a matter will have but little weight with many. But we find very similar statements made by Paul. "And for this cause God sendeth them a working of error, that they should believe a lie." (2 Thess. 2:11.) "I indeed being absent in body, but present in spirit, have already, as if being present, sentenced the one having thus done this, that we, ye and my spirit with the power of Jesus our Lord, assembled in the name of the Lord Jesus, shall deliver such an one to Satan for the destruction of the

flesh, that the spirit may be saved in the day of our Lord Jesus." (1 Cor. 5:3-5.) The truth is that all God's creatures must serve him. In a great house there are not only vessels but also servants, some unto honor and some unto dishonor. Some clean and clad in purity, do work in the immediate presence of the Master and under his guidance, while others filthy and far removed from his presence, do scavenger work. (2 Tim. 2:20, 21.)

We have seen above that some angels are superior, some inferior, which means that some do work under the direction and supervision of others. Some have greater wisdom, knowledge, and power than others. Only two angels are named in the Bible, Gabriel, meaning hero of God, and Michael, meaning either Who is like God? or Who is like me who am God? The latter interpretation, if correct, would remove him from the class of created beings. Since the letters in the name do not make this interpretation necessary, it seems that the desire to identify Michael with the Word which was in the beginning with God led to it. John tells us that the Word was active in creating all that was made, and it is impossible to think otherwise than that he took part with God in the care of his creatures. The belief that the Word appeared to man as an angel finds support in several passages. (Gen. 48:15, Ex. 3:2-6.) The question whether Jesus appeared to men in any form before his incarnation is certainly very interesting, but its discussion does not come within the scope of this work. It is sufficient for the present to say that the passages relied on to show that the angel of the Lord and the Word are the same, can esaily be understood otherwise.

Angels are limited in knowledge. "But of that day and hour knoweth no man, not even the angels of heaven." (Matt. 24:38.) But they are capable of learning, and

therefore of development. "To the intent that now unto the principalities and powers in the heavenly places might be made known through the church the manifold wisdom of God." (Eph. 3:10.) "To whom it was revealed, that not unto themselves, but unto you, did they minister these things which now have been announced unto you through them that preached the Gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into." (1 Peter 1:12.) They desire to look into, that is they are eager to learn what is the effect on men, and what will be the final result of the Gospel of the great God and our Savior Jesus Christ. According to the above they learn by observation and experience as human beings do.

A Reason for Creating Our World.

The passage before spoken of that seems to give a reason for the creation of the universe is the following:

"For this cause, I, Paul, the prisoner of Christ Jesus in behalf of the Gentiles—if so be that ye have heard of the dispensation of that grace of God which was given me to you-ward; how that by revelation was made known unto me the mystery, as I wrote afore in few words, whereby, when ye read ye can perceive my understanding in the mystery of Christ; which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit; to-wit, that the Gentiles are fellow heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel, whereof I was made a minister, according to the gift of that grace of God which was given me according to the working of his power. Unto me, who am less than the least of all saints. was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:1-11.)

Were it not for the semicolon, most readers would think that the words "to the intent that" connect their clause with "created all things." If this be the proper grammatical connection, the purpose in creating all things

was that God might show his manifold wisdom to the heavenly creatures through the church. Our translators inserted the semicolon because they thought these clauses are not grammatically connected. They no doubt thought, as some commentators, that the purpose clause beginning with "to the intent that" is directly connected with "whereof I was made a minister" or perhaps with this and the following similar expressions. If this view were correct, why was the clause "who created all things" used at all? There was certainly no motive for affirming that God created all things. Moreover, it is said that the making known of God's wisdom through the church is according to God's eternal purpose which he purposed in Christ Jesus. But in him, through him and unto him were all things created. (Col. 1:16.) If a part of God's great purpose was and is that he would teach the higher intelligences concerning his wisdom through his believing children on earth, he must have created them, both the higher and the lower intelligences, so that this can be done. It is not necessary to understand that God had no other purpose in creating, or rather that nothing else entered into his great purpose. But it cannot be questioned that this did enter into his purpose. When he created all things this intention was present with him, that is, he created all things with the intention, or to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God. While it cannot be said in the broadest sense that God's reason for creating the universe was that he might teach the higher intelligences concerning his wisdom through the church, yet as this did enter into his purpose, it may be regarded as a reason for his creating things as he did create them. That is, the higher intelligences must not

only be capable of learning by observation, but disposed to do so, and the constitution and condition of man must be the best for this purpose.

We find then in this a reason for creating our world as it was and is. A careful consideration of this reason will be helpful especially in the form in which it is presented in another passage, which reads as follows: "For behold your calling brethren, how that not many wise after the flesh, not many mighty, not many noble are called: but God chose the foolish things of the world to put to shame them that are wise; and God chose the weak things of the world to put to shame the things that are strong; and the base things of the world and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God. (1 Cor. 1:26-29.) In the first sentence Paul calls attention to the fact that there were at that time not many wise, as the world reckoned, not many mighty, not many of noble birth in the church. This could be explained by one of two suppositions. The first supposition is that God passed by the worldly wise, the mighty, the noble, and called their neighbors who were unwise, weak and ignoble. The word *chose* of the following verses seems to confirm this supposition. But how can this supposition be harmonized with the cardinal truth that God is love? Cannot or will not God love the intellectual, the mighty, the noble? The passage indicates nothing of the kind, for there were a few such in the church at that time. If God can love one worldly wise man why not another? If he can love some mighty, some noble persons, why not others? It will be observed that from the standpoint of this supposition verse 26 is not in harmony with verses 27 and 28, for if God chose only foolish, weak, ignoble

persons, there never would have been wise, mighty, or noble persons in the church, but according to verse 26 there were some such in the church. Paul was a chosen vessel, and surely no one would call him foolish, weak, or ignoble. Who would affirm that the church is and always has been composed of foolish, weak and ignoble persons?

The other supposition is that God called all, the wise, the foolish, the strong, the weak, the noble, the ignoble, but only some gave heed to the call, especially few of the wise, mighty, noble as the world reckons wisdom, might and nobility. This is also easily understood, for the worldly wise wrapt up in their self-conceit, and the mighty and the noble with their self-will and selfish purposes cannot easily accept God's call to humility and self-denial. But if God called all, how could Paul say that God chose the foolish, the weak? Did God call some he did not want, and therefore did not choose? That one cannot think possible. True, Jesus says, "Many are called but few are chosen." (Matt. 22:14.) But in that case the chosen were those who properly accepted the invitation. That is reasonable enough. We can easily understand that many who are called do not accept, but it is impossible to believe that God called many or even few that he did not want. He certainly wants all to turn and live. The passage cannot mean that God chose the foolish, the weak, the ignoble to the exclusion of the wise, the mighty, the noble. It does not say that God chose foolish persons to put to shame wise persons, but he chose foolish things, weak things, etc. "Things" is very general. It may comprehend persons, but certainly more than persons. We must note the repetition of the modifier "of the *world,*" and that it stands only with the things God chose. This might possibly mean that God chose what the world considers foolish, weak, ignoble, but

it cannot be said that God chose everything the world considers foolish, weak and ignoble to the exclusion of everything the world considers wise, mighty and noble. God did not choose ignorance, slothfulness, cowardice, etc., to the exclusion of knowledge, diligence, courage, etc. There remains then but one other reason for the use of the modifier "of the world," and that is because the other things are not of the world. God chose the foolish things of the world, that he might put to shame the wise persons not of the world, and the weak things of the world that he might put to shame the mighty not of the world, etc. Now all the things, including all the persons of the world, are foolish, weak and ignoble compared with the lofty intelligences of the heavenly places, or the spirit world. In order to have the matter clear before us, let us represent to our minds the course of events thus: God had created the angels and some of the mightiest of them had fallen, that is, had turned away from God. The problem was then not only to rescue these, but to prevent others from going astray. We might imagine that God could have created beings of greater intelligence, of greater power, and of higher rank than the fallen, and through these have taught the angels his manifold wisdom, but he chose, that is he chose to create the foolish, the weak, the ignoble things of the world.

We will add one more passage, which has been and is variously understood: "For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham." (Heb. 2:16.) This was formerly translated: "For verily he took not on him the nature of angels, but he took upon him the seed of Abraham." This translation, long so stoutly defended, is now given up. The meaning of the passage depends on the meaning of the words "taketh hold." If these words mean helpeth, as many think, the

passage is at variance not only with the interpretation we have given to 1 Cor. 1:26-29, but with the plain words of Eph. 3:8-11, and Col. 1:20. Nor is this meaning supported by the context. Why should the writer say that he does not help angels, but he helps Jews? Does he not help Gentiles too? If we understand the words taketh hold in the sense of *begins with,* the passage is plainer. In his work of saving, Jesus takes hold of or begins with the seed of Abraham, but his efforts do not stop there; they extend to Gentiles, and we may conclude to angels also, for if they were not concerned in this matter, why should they be mentioned at all?

As much importance attaches to this matter, it may be well to examine into the reasonableness of the doctrine deduced from the passages considered. It is reasonable that God, who is love, should put forth an effort to rescue every erring creature, and to restrain those that might go astray. But at first sight it does not seem so reasonable that he should operate on the wise through the foolish, on the mighty through the weak, etc. This is the reverse of what man would expect. But when we reflect how difficult it is for an instrument in God's hands to regard itself as an instrument and not to arrogate anything to itself, we begin to see the wisdom of God's arrangement. The man, however weak he may be, through whom God does a great work, or on whom he bestows a great grace, will certainly take to himself some credit. But this is pride, self-conceit, which is sin. Even the wise and good Apostle Paul needed something to humble him. "By reason of the exceeding greatness of the revelations—wherefore that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan, to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it

might depart from me. And he hath said unto me, my grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weakness, that the strength of Christ may rest upon me. Wherefore I take pleasure in weakness, in injuries, in necessities, in persecutions, in distress for Christ's sake; for when I am weak I am strong." (2 Cor. 12:7-10.) It is not only reasonable to suppose that angels are susceptible of a feeling of self-importance, but support to this is given by the usual interpretation of 1 Tim. 3:6: "Not a novice lest being puffed up he fall into the condemnation of the devil," that is, into the sin into which the devil fell. The end to be reached is that the whole universe shall recognize that salvation is of God and of him alone. No being shall boast before God, for that would disturb love. (See Origin of Sin, page 36.) All shall glory in God and in him alone, as all must love him with the whole heart. But when God works through a man or an angel and thereby benefits others, there is danger that the instrument through whom He works may be injured by becoming proud. When God works through the foolish and weak they, too, become proud, as we have so often seen in the case of ministers and other church workers. But to others it is clear that the work is of the Lord, and then the pride of the weak is more easily cured than that of the intellectually great. Proof of this we can find in our observations, and also in the reflection that if the pride of the intellectually great were more easily cured than that of the foolish and weak, it would be easier to rescue Satan than it is to rescue erring man. Satan is certainly intellectually the greatest of all God's enemies and the hardest to bring to repentance and humility. Our reason then justifies the plan which we have found set forth in these passages.

Is the interpretation given contrary to any Scripture? Many will immediately recall the passages which seem to say that the doom of Satan and his angels is already fixed. These passages will be considered in the discussion of the judgment. It may be sufficient for the present to remark that the rescue of the fallen spirits is only one part, that the benefit of the good spirits is also had in view. One might conceive it to be possible for God, in harmony with a true impulse of love, to put forth an effort to save the fallen spirits even if he knew that it could not be done. The good spirits must necessarily deplore the error of their former fellows,and not understanding the impossibility of rescuing them, if it be an impossibility, they might interpret God's conduct towards them as wanting in love, if he made no effort to save them. If one feels compelled to believe that fallen spirits are doomed beyond all hope, one should remember that throughout the New Testament evil spirits are represented as having free access to human beings, and as having power to influence them to do wrong. Why should God permit this if no good purpose is served thereby? According to the common conception the contact with demons endangers the welfare of men without benefiting any one. If we have rightly understood Paul's meaning, we can see how both men and demons may be benefited. But whether bad angels are included among those to be instructed, or good angels alone are meant is not of great importance to us now. Our object at present is to find out God's purpose in creating our world. If we learn that it was to instruct angels, we have reached our goal. The question as to what kind of angels is secondary. But we will remark that the defining phrase "in the heavenly places," or in heaven, does not exclude wicked spirits, as one would at first naturally think, for the Bible writers did

not think of wicked spirits as being banished from the presence of God, from heaven. (1 Kings, 22:21, Zech. 3:1, Job 1:2, Rev. 12:3.) But as to the main point it is certainly clear from these passages that it is in God's purpose, his purpose of the ages, to instruct the mighty intelligences of heaven with regard to his manifold wisdom, and in doing so to use the church as the means.

There is an objection to the interpretation we have given to 1 Cor. 1:26-29, which is not so easily answered. It is often said that the Bible writers were plain men without deep thoughts or reflections. The superficial meaning of their words is therefore the correct meaning. So in the case in hand, Paul only referred to the fact that there were not many philosophers, not many aristocratic persons in the church, without any deeper thought. In reply to this one must say that Paul claimed to have received exceedingly great revelations. If his claim is correct, he certainly had knowledge of deep things. Indeed such a claim would justify the assumption that he had knowledge even beyond that of some men of to-day who think themselves quite learned. It is then in the first place a question of Paul's veracity. If his claim is false, he was a vain boaster and does not merit any serious attention. We must then either expect to find deep thoughts in his writings, or disregard him altogether.

But let us suppose that he was explaining the fact that there were not many philosophers, not many aristocratic persons in the church by saying that God had chosen plain people and simple means such as preaching, etc., to confound the wise and mighty of earth. If God did so, he did not do it whimsically, but according to a principle. All God's acts among men must be done in harmony with fundamental principles which are as far reaching as his government and providence. Even this superficial view

of the passage necessitates the conclusion that to operate on the wise through the foolish is a fundamental principle of God's dealing with his creatures.

We have learned then that within God's purpose in creating our world as he did create it lay the purpose to teach the intelligences of heaven his manifold wisdom. He chose to create weak and foolish beings, and to expose them to the wiles of the evil ones, knowing that in spite of the weakness of man and the powerful influence of evil spirits, he could by wisdom, patience and love develop men into pure and glorious beings and thereby teach the angels concerning his wisdom and the all-conquering power of his love, and thus lead them to worship him as the all-wise and ever patient God, who is love. In redeeming the universe, not only from sin, but from the possibility of sinning, the first act was the creation of the world, culminating in the creation of man. The thought that God is rescuing the universe through us, gives dignity to manhood, and should give us great patience and courage in our trials.

The prevalent narrow views held by the church with regard to the creation of our world, and with regard to sin and suffering in the world have been a great hindrance to many.

Creation of Man.

"And God said let us make man in our image, after our likeness." (Gen. 1:26.) Henry says on this passage: "Observe that man was made in God's image, and after his likeness, two words expressing the same thing, and making each other more expressive. Image and likeness denote the likest image, the nearest resemblance of any of the visible creatures. God's image on man consists in these three things. 1. In his nature and constitution, not those of his body but those of his soul. 2. In his place

and authority. 3. In his purity and rectitude. God's image on man consists in knowledge, righteousness, and true holiness. He had an habitual conformity of all his powers to the whole will of God." This explanation of man's likeness to God is perhaps as good as could be given under the supposition that what God purposed to do was accomplished when the first man Adam came into existence. But Henry himself must have felt that his explanation was unsatisfactory. It is certainly saying very little to say that man was the nearest resemblance to God of any of the visible creatures. To say that Adam had an habitual conformity of all his powers to the whole will of God is a declaration without knowledge. Adam conformed to the will of God till he did otherwise, but how long that was we are not told. Adam had some resemblance to God, but it was very faint indeed. When God said "in our image, after our likeness," he had in mind a nearer approach to the divine character than was realized in Adam.

The Hebrew word Adam* very probably meant son or sons. Instead of "let us make man," it might read, and very probably should read, we will make a son or sons. God here declares his purpose, which was not necessarily accomplished in the next few minutes. Paul calls God's purpose in Christ Jesus his eternal purpose, or purpose of the ages, that is, the purpose that runs through the ages. What this purpose is may be learned from the first chapter of the epistle to the Ephesians. "Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love; having ordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his

* אדם has been connected, and it seems properly so, with the Assyrian *admanu*, to build, cultivate, produce, *admu*, a child. According to this אדם means a child, son, and אדמה tillable land.

will." (Eph. 1:4-6.) That is, God chose, not some men to the exclusion of others, but mankind unto adoption. "In him, I say, in whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will." (Eph. 1:11.) God foreordained us before the foundation of the world unto adoption as sons, or as it reads in Romans 8:29, that we should be conformed to the image of his Son. Paul's statement of God's purpose is essentially the same as Gen. 1:26, translated as we proposed. "And God said we will make sons in our image, after our likeness and they shall rule over all the earth." The word make is not limited to the act of bringing into existence, but includes also the act of bringing into a certain state or character, that is, into conformity with his Son, Jesus, who is the effulgence of his glory and the very image of his substance. When this making is completed and God's purpose is accomplished, man will indeed be in the image of God.

We wish to stop here a moment to emphasize as strongly as possible what has just been said. According to the three passages quoted above God's purpose is that man shall be conformed to the likeness of his Son. That was his purpose in creating and it has been his purpose in all his dealings with man. This is in no wise at variance with the statement that God purposed to use man in teaching the higher intelligences concerning his manifold wisdom, for God can teach the angels the lesson he would have them learn through the church only by bringing man into conformity with his Son. As the higher intelligences see man growing into the likeness of Jesus, they will understand better the manifold wisdom of God. If God should fail to bring man into conformity with his Son, he would also fail to teach the angels the

lesson they need to learn. Who has an adequate conception of this great work? The transformation of men and the instruction of angels! The current expressions "to join church," "to get religion or salvation," "to go or get to heaven," reveal a low if not a totally absurd conception of the grandeur and magnitude of this work. The church in general has so far misunderstood God's great purpose that it has thought that his work consisted chiefly in instituting now this rite, now that ceremony, which men should practice as acts of worship or obedience to him. The general effect of these so-called institutions has been to enable men to seem to be religious without being good. This being the well ascertained historic fact, every rite or so-called positive institution that does not plainly tend to bring man into the likeness of Jesus must be doubted and its authority strictly questioned. In speaking of the likeness of Jesus many seem to think only of the glorified Jesus now seated at the right hand of God. Many think they might go straightway from some uproarious revival meeting to heaven or to glory as they picture it to themselves. Such conceptions are not Christian. God will have us come into the likeness of the lowly, patient, kind, serving and suffering Jesus of Galilee. This Jesus is the way, the truth and the life. Whoever will not enter by this way but strives to climb up some other way is a thief and a robber, and will probably show himself to be such by his dealings with his fellow men.

Body, Soul, Spirit.

God formed the body of dust of the ground and imparted spirit to it, and the result of the union of body and spirit was that man became a living soul. Soul then seems to be the result of the union of the two parts separately created by God. The whole man was said to be a living soul. So in the Scriptures and elsewhere the word

soul is used to designate a human being. But soul is also the name of a part of man, as may be seen in many passages. "And be not afraid of them who kill the body but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." (Matth. 10:28.) "And when he opened the fifth seal I saw under the altar the souls of them that had been slain for the word of God." (Rev. 6:9.) Likewise spirit is used to designate a part of man. "Ye being gathered together and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus." (1 Cor. 5:5.) "The body apart from the spirit is dead." (James 2:26.) At creation two entities united, and at death man is separated into two entities, body and soul, or body and spirit. From these passages one might conclude that soul and spirit are two names for the same thing, but there are many passages in which these names cannot be used interchangeably, and there are two passages which seem to teach that they designate different entities. Paul's prayer for the Thessalonians is: "And the God of peace himself sanctify you wholly; and may your spirit, soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." (1 Thess. 5:23.) From this one would naturally conclude that man is composed of three parts. The trichotomy of man seems to be even more clearly taught in Heb. 4:12. "For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." If this means that the word is able to separate the spirit from the soul, then certainly spirit and soul are different things. But to regard them as distinct and separable

entities would be in conflict with the Bible representation of both creation and the result of death, unless indeed we think of soul and spirit remaining united after death, after their separation from the body. The passage does not necessarily say that the Word separates the spirit from the soul. The word translated "dividing" means to separate a thing into its parts or elements rather than one thing from another. Moreover it is not probable that it means that the word separates the joints from the marrow. When reading "joints and marrow" one very naturally thinks of the joints and marrow of the body. But the Greeks spoke of the marrow of the soul, meaning thereby the innermost of the soul. It is possible, then, for the expression to mean that the dividing, sifting, analyzing power of the word of God reaches even to the innermost of the soul and spirit. If this be the meaning of the passage it does not make it necessary to regard soul and spirit as separable entities. Cremer says soul and spirit may be distinguished, but not separated from each other. Delitzsch says the spirit is the "inbreath" of God, and the soul is the "outbreath" of the spirit. And again, the spirit is the inner of the soul and the soul is the outer of the spirit. This is also the conception of Beck, who, however, distinguishes also in this way between soul and spirit. The soul is the result of the union of the spirit with the body or flesh, but the whole life and activity of the spirit is not comprehended in this union. He finds confirmation for this in 1 Cor. 14:14. But this is not exactly his full meaning. From his writings in general it is clear that he holds that the spirit is wholly united with the body, but yet it should have continual connection and intercourse with God, its source. If the spirit continues in such communion with God, so that the whole man is kept in harmony with God, he is said to

be led by the spirit, is said to be a spiritual man. The fact that the spiritual man is chiefly thought of as one under the guidance of the Holy Spirit is not at all in conflict with this, for the work of the Holy Spirit is so to renew and strengthen the spirit of the man that it can and will do its proper work. If the spirit cease to draw new life and strength from its source, if its intercourse with God is interrupted, the man becomes soulish or selfish. The word soulish is not in use. In 1 Cor. 2:14, where it might be used, we find the word natural. "Now the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; he cannot know them because they are spiritually judged." The word natural seems to have been chosen because the unregenerate man was thought to be in the state of nature. Why should not the man who is in harmony with God be regarded as a natural man, and the man who is out of harmony with God as an unnatural man? It would have been better to say soulish man or animal man. If one does not wish to designate the man whose spirit is not in communion with God as an animal man, or a soulish man, which is the nearest approach to Paul's language, one might call him a sensual man. But in this case the word sensual must not be taken in its bad sense, but in such sense as it might be applied to John Stuart Mill, and to which he, if living, would not object. The man whose life is controlled by the baser passions is a fleshly or carnal man. The Bible distinguishes three classes. The carnal man whose spirit is in bondage to the lower passions and appetites of the flesh; the soulish, animal or sensual man, whose spirit is wholly engaged in things of this world though they be of the highest; the spiritual man, whose spirit is in communion with God, loves God and lives unto him. Purposely I used spirit, but soul might have

been used in each of the above sentences. Soul and spirit are then two names for the same thing, but in different conditions, or at least viewed from different standpoints. One might seek to make this plainer by saying that spirit, when thought of in connection with the body or occupied with the things of this world, may properly be called soul, and the soul, when engaged in activities above and beyond this world, may properly be called spirit. However, it is often convenient to speak of spirit, soul, body. We say man receives impulses from the higher world through the spirit, and from this lower world through the body. But the impulses from the higher world do not stop with the spirit in its transcendency, but go to the spirit in its connection with the body, that is to the soul, and hereby influence the body also. This is conveniently expressed thus: Every impulse received by the spirit is transmitted to the soul, and through it to the body, and every impulse received by the body is transmitted to the soul and through it to the spirit.

Various objections have been made to the Biblical doctrine of soul and spirit. It is said that inasmuch as spirit is immaterial it cannot unite with body which is material. Through a stimulus an impulse is given to a nerve and is quickly carried to the brain, but how can it there be communicated to an immaterial something? It is charitable to assume that they who speak thus merely mean that they do not know how spirit and body are united. There are many combinations in nature which man cannot imitate, that is, he does not know how the elements are combined. No one can combine corn and sugar so that the result will taste like sugar corn, yet God can and does produce sugar corn. It would be great presumption to say that God cannot incorporate spirit in flesh.

Again, it is assumed that inasmuch as the spirit or soul

is immaterial, it can have no extension, that it is indeed only a mathematical point, and therefore cannot be in connection with the whole nervous system, unless all nerves meet at some common point. But such a point has not been found. What does this prove? That there is no soul? Or that some assumptions with regard to the soul are false? All the arguments against the existence of the soul are drawn from our inability to understand this or that. The inability to understand or ignorance is a poor basis for any argument. If a man thinks he has no soul, he thinks so, not on account of anything he knows about biology or psychology, but because of some notion he entertains about something else; perhaps about God or creation or the origin of man. This can be confidently affirmed, because men who are in possession of all known biological facts, and men in possession of all psychological facts, believe that human beings have immortal spirits. If there were any fact of biology or psychology showing that man has not an immortal spirit, it would be known not only to a few biologists and psychologists, but to all intelligent people, for it would be published with energy far and wide. There are men who seem to be able to explain satisfactorily to themselves every human phenomenon on the hypothesis that man is wholly material in the grossest sense. But the fact that the materialist is satisfied with his explanation of the phenomena is far from being proof that man has no spirit. If man has immortal spirit, it is an important fact and should be known to all, but if the contrary be true, if man be mere matter that will once separate into its elements as does a pumpkin or a block of wood, it is not clear how the knowledge of this could benefit anyone. It is therefore not easy to understand why materialists are so eager to promulgate their belief. If a man knows something that

would be helpful to others he should surely make it known to as many as possible. But if he is not quite certain that he knows the thing in question, and does not see clearly how his supposed knowledge would benefit others, he might well refrain from speaking. It is a historic fact that the teaching of Jesus, which is based on the immortality of the soul, has produced the strongest and noblest characters the world has ever seen. Is there any reasonable hope that a soulless system of morality will have better results? There are professors of psychology who strive in their lectures and in their books to eradicate the idea of soul and spirit. Psychology, say they, does not treat of soul or spirit, but of mind, and mind is the sum total of one's thinking, feeling etc., and when thoughts, feelings, etc., cease there is no mind. If such a professor cannot and does not communicate to his students a system of morality that will guard them as well against temptation and stimulate them to as noble living as does the teaching of Jesus, he is a public nuisance. It is not implied in this that any man should suppress any knowledge he has, but it is affirmed that no psychologist has any fact that contradicts the existence and immortality of the soul as taught in the Bible.

But the pronounced materialists are not the only sinners in this respect. Christian men in Great Britain, and especially in this country, avoid the use of the words soul and spirit as much as possible. They, too, prefer to say mind, understanding, intellect. One may go through the regular course in a Christian college and hear nothing, one may say, about soul or spirit. The student will hear much about the care of the body, and even special parts of the body, also much about intellectual culture, training of the mind, of the reason, of the memory, of the imagination, etc., whereby the student will think only of

his brain. Only in a sermon will he hear about the soul, and then scarcely more than that it is something that ought to be saved, but is in great danger of being lost. But this is not all. The translators of our Bible avoided the use of the word soul. Lev. 17:11, reads literally, "For the soul of the flesh is in the blood." Our translators not believing that the soul is in the blood corrected the passage so that it reads, "For the life of the flesh is in the blood." If life and soul are the same, why not use soul as in the original? If they are different, what is the difference, and why put life for soul? It will probably be said that the Hebrew word means sometimes soul and sometimes life. That is only saying that we translate sometimes with one word, sometimes with the other. Did Moses understand that he was applying the same word to different things? What difference do we make between life and soul, and what leads one to avoid soul? When we ponder this question we shall find that we use life, and other words, because we prefer an abstraction. Soul is too concrete. The avoidance of the word, or better, of the conception of soul has led men into absurdities. A notable case is found in Matthew 6:25-32. Here Jesus is made to say, Do not be anxious about your life; what ye shall eat, for the life is (worth) more than food. Now, if it said, do not be anxious about life for it has very little value, the sentence would at least be intelligible. Men are anxious about valuable things, but never about worthless things. To say, do not be anxious about life, for it is very valuable is absurd. Jesus said, Do not worry with your soul about what ye shall eat, for the soul is more than the food. The soul is too valuable to exhaust and wear out by worrying about food. That is a proposition which every business man understands. A valuable machine must not be worn out producing that which is compara-

tively worthless. If Jesus had intended to say, do not worry about your life, he would have said life and not soul, and he would have used the same preposition with the same case that he used in verse 28, where he asks, And why do ye worry about raiment? Aristotle,* in his psychology 1:4, 11, says, To say that the soul gets angry is the same as if one should say the soul weaves or builds. Doubtless one would better not say the soul pities or learns or thinks, but that man does these things with the soul. In harmony with Aristotle's view of the propriety of speech, Jesus says do not worry with or by means of the soul.

In respect to the use of the word soul German psychologists differ widely from American writers on this subject. They do not shun the word. Even those who do not admit that the soul is a transcendental substance, hold that a bearer of the psychological phenomena is a necessary concept, and this they call the soul. Likewise Prof. Paul Dubois in his published lectures, The Psychic Treatment of Nervous Disorders, speaks continually of the power, the influence of the soul and spirit over the body, and of the effects of bodily conditions on the soul. He declares himself to be a free thinker, and he says nothing about either the substance or the immortality of the soul. These lectures were delivered to medical students and have necessarily chiefly to do with things and conditions of this life. Yet he lays great emphasis upon morality. In reading these lectures I was frequently reminded of Beck's Biblical Psychology. This fact is noteworthy. Beck was a thorough-going Bible man. To him the Bible was the Word of God. His effort was to present the psychology of the

*Τὸ δὲ λέγειν ὀργίζεσθαι τὴν ψυχήν, ὅμοιον κἂν εἴ τις λέγοι τὴν ψυχὴν ὑφαίνειν, ἢ οἰκοδομεῖν· βέλτιον γὰρ ἴσως μὴ λέγειν τὴν ψυχὴν ἐλεεῖν, ἢ μανθάνειν, ἢ διανοεῖσθαι, ἀλλὰ τὸν ἄνθρωπον τῇ ψυχῇ.

Bible. Dubois is a physician and psychologist with true sympathy with sufferng humanity. In his discussion of the ailments and the treatment of the sick he uses the words soul and spirit seemingly in the same sense in which Beck uses them. That is, one may put the meaning which Beck gives to these words into every sentence in which these words occur in Dubois' lectures and the sense will be complete, better indeed than it would be with any other meaning given to these words. The man of the Bible and the man of medical science, the psychological theologian and the psychological physician seem to meet on common ground. From this we may say that the psychology of the Bible is not inconsistent with the best that science to-day knows. There is therefore no excuse for avoiding the words soul and spirit in text-books and lectures on psychology, and in education in general. On the contrary it is of the highest importance that every one understand that he is, whether consciously or unconsciously, training his soul. Every good impress on the soul is a valuable acquisition for eternity. It is a treasure laid up in heaven. Every bad impress is an injury that must some time be removed, perhaps only with great suffering. From this standpoint education and culture have a different aspect and a far greater significance. Here is not the place to discuss the psychology of the New Testament. Neither is it necessary here to examine into the inner being of the soul. Lotze and Fechner differed on this point, yet both believed in the immortality of the soul, and neither thought of any education apart from the soul. The soul is the bearer of every faculty, the ego, the personality, and is to be trained for the society of wise, pure and holy men, of angels, of Jesus and of God himself.

The Creature Was Without Sin.

"And God saw everything that he had made, and be-

hold it was very good." (Gen. 1:31.) This statement might be meant to apply only to the things named in this chapter. But why should not all God's creatures be good when they come from his hand? So far as the testimony of the Scriptures goes, he made everything good. We have no account of the creation of angels, but it is as inconceivable that he made some angels to be bad as it is that he made some men bad. But if God created all things good, whence the sin that is in the world?

Origin of Sin.

The Bible represents God as absolutely holy and his will as just and good. Any lack of conformity to the will of God is therefore wrong, is sin. God's will concerning man is that he love God with all his heart, soul, mind and strength, and his neighbor as himself. The man who thus loves God and his neighbor is right, just and good. If a man does not love God with all his heart, and his neighbor as himself, he is not right before God, that is, he is a sinner, and his lack of love is the measure of his sin. God created every sentient being, and perhaps all others, to exist for itself and for others, not more for itself than for others, not more for others than for itself. This equipoise between self and others can be maintained only by perfect devotion to the center and source of all being. The change of this equipoise between self and others into inclination towards self is the fall, for any inclination towards self is necessarily accompanied by lack of devotion to God. So long as a number of beings, angels, we will say, loved God with all their powers, and each his fellow as himself, no one would place himself even in his own mind in opposition to the others. The pleasure and joy of one would be the pleasure and joy of all. If the created spirits had all been equal in every respect, and quite stable in their powers, that is, not capable of any

growth or development, there would have been less danger of any one's preferring self to others. But angels are capable of development, and there were and are ranks and degrees among them. Given that angels are beings who learn by experience, beings capable of growth in knowledge and wisdom, having different labors and offices, it cannot be surprising to us that some of them came to prefer self to others, or esteemed self above others. Indeed we have much greater difficulty in believing that any created intelligence persevered continually in the perfect equipoise between self and others. Certainly we have no difficulty in seeing how an inclination towards self might begin in the mind of some one. So soon as this took place, sin was in the universe. This inclination towards self was at first very slight, but it gradually increased till self was preferred even to God.

It is generally assumed that the angels of God are perfectly holy, but the Scriptures do not say so. Among men there are good and bad, but we do not regard even the best of the good as absolutely holy. They are only relatively good. This may be true also of angels. Some angels at least have sinned, and all men have sinned. We must therefore conclude that God could not create beings capable of learning, of expanding their powers, who were at the same time incapable of sinning, for we must assume that he would have prevented sin if it had been possible. That it was possible for all angels to sin will be freely admitted by all; but the question is, did they all sin? If we are permitted to reason from men to angels we may go a step farther. We attribute the moral difference between men to the difference of soul, or to the difference of surroundings, or to both. We believe the qualities of soul are to some extent inherited. Some are born with stronger evil tendencies than others. Some have the advantage of

moral surroundings, while others are under the shadow of ignorance and crime from birth. Angels not being born, not being affected by the lives of ancestors, have such qualities as God gave them in creation, modified only by their own past lives and experiences. Their surroundings, too, are such as God gave them. If God created some with such qualities and in such surroundings that they did not sin, we must conclude that he could have created all so that they would not have sinned. So far as we can see, there are but two conclusions before us—either that God, having the power to create beings capable of mental and moral development so that they would not sin, purposely created beings that would sin, and thus became the author of sin, or that God could not create beings capable of great expansion, who would not sin. This would make sin a necessary consequence of the condition in which men and angels were created. This conclusion at first sight seems to excuse sin, or to excuse us for sinning, and to throw the responsibility upon God. We must reflect a moment. The greatest joy that we experience in this life is that which comes with our growth, with the expansion of our powers. It must therefore seem probable to us that a creature capable of development is also capable of greater happiness than a creature of stable powers less than infinite. He created us then so that we may enjoy the greatest happiness. But to reach this happiness we must pass through weakness and ignorance. But does this make sin excusable? It is just as excusable as ignorance is. Can a man who cannot read excuse himself with the fact that he was born without the knowledge of letters? To neglect the development of one's mental powers is inexcusable, is sinful. It is certainly just as inexcusable to neglect the acquisition of virtue. All the powers of the soul must be developed and cultivated. The

only way out of ignorance is through the acquisition of knowledge, and the only way out of sin is through the acquisition of righteousness. Only those who have experienced the misery, the anguish necessarily connected with the estrangement from God, and who have learned to fear and hate evil because of its character, and to love goodness for its own sake, to love God with all the heart, are free from the possibility of sinning. That will be a glorious day when we shall be entirely free from sin and its allurements. When we think of God's great purpose in creating our world, and of the glorious end which he will accomplish in us and through us, however great our suffering in this life may be, we may say with Paul, "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." (2 Cor. 4:17).

It is sometimes said that the sin of fallen angels is different from that of fallen man, in that man was tempted while the angels were not. This latter statement may not be correct. For aught we know, one angel may have become self-inclined, and then have led others astray. This is in itself probable and may find some confirmation in Rev. 12:4. It has been thought, too, that sin affects a spirit differently from man, who is not spirit, but only has spirit. This must be true to some extent. But the conclusion often drawn from this reflection, namely, that fallen spirits cannot repent, is not necessarily correct. The sin of angels as of men is selfishness, but how it affects them, and how it manifests itself in them we cannot know. Selfishness does not manifest itself in all men in the same way. We do not need to know how sin affects angels, but it is the immediate and personal concern of every one to seek to know how sin affects man. Before giving attention to this, we will examine the account of the fall given in Genesis.

Fall of Man.

When man was created he was at once exposed to evil. He was placed in a garden to which Satan had access, and in which was a tree beautiful to behold, of the fruit of which he durst not eat. Satan made use of the opportunity. He said to Eve, Is it true that God has forbidden you to eat of any tree of the garden? The intention of this question is clear. The purpose was to create the impression that God was withholding something good from them, and Satan with his selfish, envious disposition, may really have thought so. He urges this point farther by declaring that God knows that through the eating of the fruit of a certain tree they will become wise, become like God. The woman is finally convinced that this is, at least in some measure, true, and partakes of the fruit. It is often thought that Eve's sin was formal disobedience, the mere act of eating. This is a great mistake. If Eve had reached the conclusion that God was witholding something good from her, but had refrained from touching the fruit through fear of the consequences, she would have been a sinner, for she could not have loved God as much after reaching this conclusion as she did before. Her sin was that she distrusted God. If she had trusted God fully, she would have thought that the fruit was not good for her, and she would not have desired it. If God had not forbidden Adam and Eve to eat of the tree, nor made any other prohibition, the one or the other, or both, might have become selfish, that is, sinned. When we consider God's purpose in creating the world, we see wisdom in the arrangement for the temptation. It seems necessary that Satan should have some part in the fall of man, nay, that he should regard the fall of man as his work.

Critics have pointed out the impropriety of making the destiny of a whole race depend on the act of one inex-

perienced woman. It should have been observed that the Bible does not say or in any wise indicate, that the whole race would have been exempt from all trial, and would necessarily have remained happy, if Eve had not eaten of the fruit of the tree. This is merely one of the hasty conclusions that have prevailed too long. If Adam and Eve had resisted the temptation, Cain or Abel, or any other one of their descendants might have become selfish and distrusted God.

It is hardly necessary to remark that the account of the temptation given in Genesis speaks only of the serpent, and says nothing about Satan. But the New Testament writers regard Satan as the tempter of Adam and Eve. (John 8:44; 1 John 3:8, 10, 12; Rev. 12:9).

Sin and Its Consequences.

Sin began in Eve with distrust towards God, and a correspondingly increased desire, if not a feeling of necessity, of taking care of herself. This distrust is shown by Adam and Eve, not only by their eating of the fruit, but by their hiding from God. Adam shows his selfishness also by seeking to lay blame on Eve. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The feeling of the necessity of taking care of one's self fills the soul with anxiety. One sees dangers on every hand, takes measures for protection, and thus the strife begins. The soul's intercourse with the source of all joy being interrupted, it seeks its pleasures more and more in the sensations coming through the body. Being no longer filled with love to God, its affections are centered on self, and having now no guide but self-gratification, all its desires become inordinate. The result is that uncleanness and lust fill the heart and embitter the life.

It ought not to be difficult for us to see that the es-

trangement of the soul from God is the beginning and sum of all evils. If nation rise up against nation, party against party, laborer against employer and employer against laborer, neighbor against neighbor, and brother against brother, it is all because man does not love God supremely and his neighbor as himself. This is self-evident. Selfish beings will strive to deprive each other of possessions, rights and privileges by force, cunning or stealth.

Not only are all political and social evils consequent on sin, but all bodily ailments are from the same source. Delitzsch quotes Pruys von der Hoeven, Prof. of Medicine in Leiden, as saying: "That man, who is conscious of his independence, who can control himself, dies, is an enigma, which can be explained only by his degeneracy." Dubois, in the lectures already spoken of, furnishes much evidence of the injurious effects of passions and even of selffishness on the bodily health, so that these lectures which were primarily intended for physicians, and must certainly be of great value to them, are valuable also to the minister and indeed to every one who cares to understand better the physical effects of sin. Other physicians might be quoted in this connection, but regret must be expressed that physicians and psychologists in general have not done more to make clear to the laity the deleterious effect of sin on the health of the body. But medical knowledge is not necessary to make observations sufficient to establish our proposition. Every one has observed that many, and even very slight modifications of the soul are immediately followed by changes in the action of the heart, and in the breathing. If the passion is somewhat marked, the digestion is perceptibly affected. Worry and anxiety certainly shorten life, and violent passion may bring speedy death. These facts, that are well known even

to the superficial observer, justify the conclusion, that, if our observation were acute enough, we should see that every modification of the soul is followed by a change in the body, and that by some modifications of the soul, the body is benefited, by others the bodily functions are disturbed. When to these facts we add another fact, that no disease, however contagious and malignant, can invade a perfectly healthy body, we can see that without sin there would be no sickness. It is true, we have never seen a perfectly healthy body, yet the above statement is justified by what we have seen of relatively healthy bodies in the presence of disease. The soul that is estranged from God is filled with passions that disturb the functions of the body, and then disease enters and death follows. This is the teaching of Paul. "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." (Rom. 5:12). "Death is the wages of sin." (Rom. 6:23). That is, sickness and death are the necessary consequences of sinful passions in the soul.

The ills of humanity, of the individual and of society, have occupied the attention of every doctor, philanthropist, philosopher, and theologian. Indeed no seriously thinking person has been or can be indifferent to the manifold ills to which our race is subject. Whatever one's attitude towards religion and the Bible may be, whether one be theist or atheist, deist, infidel, agnostic, pagan, Jew or Christian, one cannot close the eyes to the fact that there is much suffering in the world. True, not many attribute all suffering to sin. This is a great misfortune. Some think that sin is only a theological word, and others have only a very superficial and frivolous conception of it. It may be doubted, indeed, whether any one has an adequate conception of the hideousness, of

the destructiveness of sin. It has been defined to be any want of conformity to the law of God. This definition is in itself not objectionable, but the final impression left on the minds of many is very objectionable. With many the course of thought is this: Sin is a violation of law, and violation of law displeases God. But God may be appeased, reconciled, that is, he may be induced to overlook the violation of law and then all is well. If the law requires a man to work a road which he never uses, and he can shirk the work and escape the penalty of the law, he will feel no inconvenience on account of his violation of the law. Indeed, he may think his disobedience was of some advantage to him. Thus many think with regard to sin. The sin seems to them to be a pleasure; only the penalty is feared. This is very much like saying that it would be delightful to be sick, if one did not have to take medicine. The absurdity of such a statement everyone sees at once, but the sinner does not see the absurdity of loving sin and fearing the penalty. The sin that binds also blinds and allures. When Jesus came into the neighborhood of Gadara, he was met by a man who was so debased that he was no longer a member of society, but the enemy of peace and good order. His practices were hideous and loathsome to every moral person, yet to him they were pleasure. To be taken out of this condition seemed to him to be torment. True, it was the spirit in him that cried out, "Torment me not," but the man was not able to distinguish between himself and the spirit. As the spirit thought, he thought. He saw nothing desirable in the lives of the orderly citizens about him. To change his life was to forsake his pleasures. This will be found to be true in the case of every man. The sin that one practices seems to be pleasure, and repentance is to the sinner a turning away from joy to a dreary, monoton-

ous life. Humanity must in some way be aroused out of its delusion. Men must be made to see that sin is not pleasure but always misery, painful steps towards death.

Isaiah represented sinners as persons suffering from injuries and disease. "The whole head is sick and the whole heart is faint. From the sole of the foot to the head there is no soundness in it; but wounds, and bruises, and putrifying sores." (Isa. 1:5-6). But no writer has set forth the power of sin so fully as Paul. He speaks of it often. From the many passages we will take but one which we must read carefully: "What shall we say then? Is the law sin? By no means. But I should not have come to a knowledge of sin (learned its true charcter) except through law. I should not have known the sinfulness of coveting, if the law had not said, thou shalt not covet; but sin seizing the opportunity wrought in me through the instruction all manner of coveting. For apart from law sin is hidden.* I lived once (my own life) without law, but when the instruction came, sin burst forth and I died. And the instruction that was to give life, was found in my case to be unto death. For sin deceived me through the instruction, and through it slew me. So that the law is holy, and the instruction is holy, proper and good. Did that which is good become evil to me? By no means. But sin (became death to me) in order that it might appear as sin (be recognized as sin), in that it works death through that which in itself is good, in order that sin might become exceedingly sinful through the

*As sin was not dead but concealed, was not brought to life, but to light, Paul must have written, *χωρὶς γὰρ νόμου ἁμαρτία λάθρα. ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζεσεν, ἐγὼ δὲ ἀπέθανον.* When he saw his sinful condition in the light of the instruction, he recognized his deadness, which is well expressed by "I died." The change of *ἀνέζεσεν* to *ἀνέζησεν* may have been made through carelessness or through a misunderstanding of the context. This change made the change of *λάθρα* to *νεκρά* necessary, *ἐντολή* should be translated everywhere in the N. T. by instruction.

instruction. We know that the law (of Moses) is spiritual, but I am fleshly, sold under sin. What I indeed accomplish I do not understand, for not what I will, do I, but what I hate, that I do. If I do that which I do not will, I consent to the law that it is good. Now it is no longer I that do it, but the sin dwelling in me. For I know that in me, that is, in my flesh dwells no good thing. For to will is present with me, but to do the good is not. For I do not the good that I desire to do, but the evil that I do not desire to do, that I practice. But if I do that which I do not desire to do, it is no longer I that do it, but the sin dwelling in me. I find then the rule, that when I wish to do the good, the evil is present with me. I rejoice according to the inner man in the law of God. I see another ruling power in my members warring against the ruling power of my mind, and bringing me into captivity under the rule of sin, which is in my members. O wretched man that I am! Who will deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the rule of sin. Now there is no condemnation to them that are in Christ Jesus. For the rule of the Spirit of life in Christ Jesus makes thee free from the rule of sin and death." (Rom. 7:7-8:2).

This has been said to be the saddest elegy that ever came from the human heart. It is all the sadder, too, if it was wrung from the heart of the Apostle Paul, whom all regard as one of the best of our race. But it is not generally thought to be an expression of the experience of the Apostle Paul. The views of commentators as to whose experience is here given are very divergent. The majority, so far as I have examined, think that Paul has here given us his experience before his conversion. They believe that this view is fully corroborated by the 2d verse of the

8th chapter, as they read it: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." This passage as it stands clearly indicates that the period of time in which Paul was held captive by sin was past when he wrote this. But the reading preferred by scholars is, "For the law of the Spirit of life in Christ Jesus made *thee* free." If we read "thee" instead of "me" which is no doubt the correct reading, nothing is said about a change in Paul's state. The difficulty in determining who was addressed may have led to the change of the second person to the first. The difficulty is really in the tense of the verb. "Made thee free" seems to address some person, who, the writer knows, has been liberated from the rule of sin. As no such person can be thought of, the address must be general, that is, to any and every one who reads or hears. In that case the tense of the verb should be present.* If then we read, "For the rule of the Spirit of life in Christ Jesus makes thee free from the rule of sin and death," there is nothing to indicate that Paul was not giving his experience at the time of writing. It ought to be clear to every one that he was not giving the experience of the unconverted, for he says: "For I delight in the law of God after the inward man," and "I myself with the mind serve the law of God." Now this the unconverted do not do. Full and conclusive reasons for regarding this as the experience of the Apostle Paul are given by Dr. Hodge in his commentary.

When it is said that sin hindered Paul from doing the good that he wished to do, and led him to do the evil that he did not wish to do, we must not suppose that he was guilty of any of the grosser vices. Perhaps at no time in his life was he guilty of any of these, much less after he

*As no definite person, no specific event is referred to ἐλευθέρωσεν must be a gnomic aorist and should be translated by the present.

became a follower of Jesus. The sins that Paul means are such as the ordinary Christian does not even discern. As we advance in the divine life and learn more of God's will, we discover sin in our hearts where we had not seen it before. Sin is very subtle, and often presents itself as virtue. When we remember that any preference of self is always accompanied by a corresponding lack of love to God and to man and is therefore sin, we can understand how sin can be present with us even when we most earnestly desire to do good. How easily does selfishness enter into our best plans and purposes! Let us suppose a case. A man wishes to be an efficient worker in the church. He wishes to have the power to reach the hearts of men, to awaken the conscience, and to lead many through repentance unto salvation. That man desires a good work. But if in this desire he thinks of the praise, the popularity, the position in the church and in society, and the material gain that will come to him from this work, he must say with Paul, "I find then the law, that to me who would do good, evil is present." Thus sin is present with us in our aspirations, in our prayers, in our most sacred devotions. I believe assuredly that every one who seriously considers selfishness, and earnestly strives to eradicate it from his life, will often be led to exclaim with Paul, "Who will deliver me from the body of this death?"

Let us examine more carefully what Paul said with regard to sin: "For sin, finding occasion, through the instruction deceived me, and through it slew me." "It is no more I that do it, but sin that dwelleth in me." Here sin is spoken of as a cunning, malicious person, and this person is thought of as dwelling in the flesh. In another place we read: "Walk by the Spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the

Spirit, and the Spirit against the flesh, for these are contrary the one to the other: that ye may not do the things that ye would." (Gal. 5:16-22). Here the conflict is between the flesh and the Spirit, while in the 7th chapter of Romans it is between sin and the ego. Paul adds a summary of the sins committed by man and attributes them all to the flesh. A somewhat similar thought is expressed by our Savior in the Sermon on the mount: "If thy right eye causeth thee to stumble, pluck it out and cast it from thee," etc. Again we are told that Satan, the devil, is the leader in all that is bad. He deceives, tempts, blinds, fills the heart with evil thoughts and purposes. Of the passages that suggest themselves we will quote but three. In the parable of the tares Jesus explains that the sower of the tares, the evil in the world, is the devil. In his controversy with the Jews, Jesus says: "Ye are of your father the devil, and the lusts of your father it is your will to do. Evil men are here said to be the children of the devil, that is, they are under his influence. Paul says: "Finally be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in heavenly places." (Eph. 6:10-12). This passage tells us that our enemies are not flesh and blood but the devil and his host. Three distinct views are presented by Paul, and in the New Testament in general. The flesh is represented as a conscious, active person, warring against the Spirit, and too often leading men into all manner of evil. It is difficult to see how flesh can have independent power for either good or evil. It is impossible to believe that God put spirit into a body, the

substance of which was and is a conscious evil force capable of combating and overpowering the good impulses of the spirit. Another view is that sin as a person dwells in the flesh, and that this indwelling person, and not the flesh itself is the enemy of the spirit, of the better self. But if sin is to be thought of as a person, it can be none other than Satan and his host. Satan has often been declared to be only evil personified, but that is not the teaching of the Bible. To the sacred writers he was neither a product of poetic fancy nor a scientific concept but a dire personality. Regarding the devil and his angels as real persons, and assuming that the word sin was sometimes used to designate the kingdom or organized force of the devil, and that this force, this power may dwell in the flesh, that is, operate immediately in and upon the flesh, the above mentioned views are easily harmonized. The kingdom of the devil is the real motive power to all evil passions and acts; the flesh is its stronghold so far as humanity is concerned, and therefore the flesh is sometimes spoken of as the power for evil. The chief characteristic of this power from the standpoint of the sacred writers is its sinfulness, and therefore it is designated straightway as sin, sin dwelling in the flesh. We must now recall what was said, when considering body, soul and spirit, viz., that every change in the body affects the spirit through the soul. Now if God has permitted demons to operate on the body, on the flesh, and this is everywhere assumed in the Bible, and if they have sufficient knowledge of the connection of body, soul and spirit, it is not difficult to conceive how they can arouse any particular appetite or desire, or start any desired train of thought, unless the spirit is powerful enough to counteract and repel the impulses coming from the flesh. But it is also possible that the flesh may acquire a sinful

bent or tendency through habit. Psychologists tell us that when two or more parts of the brain have been frequently excited together in perception, a habit of joint excitation is the result, so that if one of these parts is excited alone, the others become excited by force of habit. For this reason the perception which arouses only pure and good thoughts in one soul, may arouse in another sinful desires. In this sense the flesh may become a power for evil as it may also be a power for good. Not only are the experiences of the individual potent in his own life for good or evil, but the experiences of the parents affect the children. Children are born having at least to some degree the mental and moral tendencies of their parents, so that the children of sinful parents commit sin more readily than would the children of parents who had never sinned. In this sense one may speak of original or inherited sin.

There are reasons for thinking that the life leaves its impress on the soul, and that this will remain after the soul is separted from the body. If desires are implanted in the soul that can be gratified only through the body, it must be evident that the soul must be at some inconvenience when absent from the body. Under circumstances this inconvenience may amount to great torment.

In beginning this subject we said that sin is the lack of due love for God and to one's neighbor. That is manifestly correct. But that is sin as a state. We have now learned of sin as a force, a terrible personality. From our discussion of the origin of sin, it must seem quite pospisble if not very probable that our first parents would have become selfish, even if they had not been approached by any tempter. But according to the history they received an evil impulse from without. A person who had become selfish might go on into deeper selfishness and into

darker crimes even if not influenced in that direction by any other person; but the Bible constantly represents man as subject to the influence of wicked spirits. Sin is then at once a miserable state and a terrible force. As to the destructiveness of sin, it may be seen in the prisons, the hospitals, yea, in our homes and in our own bodies. Who can doubt the power of sin? Who can question the destructiveness of sin? We must strive to keep clearly in mind what sin is when we come to consider salvation, especially the forgiveness of sin.

Sacrifice.

The first act of worship or return to God was, as far as the record goes, the sacrifices or gifts offered by Cain and Abel. There is no indication that God required any sacrifice or gift. Indeed the reasonable inference from the account is that the act was voluntary on the part of the worshipers. The Hebrew word indicates that Abel's offering was bloodless as well as Cain's. In accordance with a widespread error, it has been very frequently assumed that God had given positive and explicit instructions with regard to sacrificing, and that Abel's offering was ceremonially correct, that is, exactly in harmony with the instructions God had given, and therefore accepted, while Cain's offering was wrong, both in substance and form, and therefore rejected. Several objections to this theory present themselves at once. If the offering of sacrifices had its origin in a positive command, it is difficult to see why it has been so generally practiced by all nations, during all ages. Then if this theory is true, the account must seem not only very imperfect, but quite misleading. The account does not suggest the theory but seems to indicate something very different. The natural inference is that the men brought the gifts out of an inner

impulse, and that God accepted Abel's gift because he accepted Abel. "And the Lord had respect unto Abel and to his offering." He had respect first to Abel and then to his offering. The great God of all the universe, who needs nothing from the hands of men, will accept the poorest gift that a pure and loving heart brings him, but the sinner cannot bribe him with all the wealth of earth. But the real origin and support of the theory that Abel's offering was accepted because of its manner and kind, is the belief that God demanded blood. As this belief has no foundation in reason and is repugnant to a refined sensibility, it is strange that it has been held so long. But what do reason and refined sensibility avail against the plain words of Scripture? In Heb. 9:22 we read: "And without the shedding of blood there is no remission." As this sentence has had so great influence we must stop to consider it. First, the whole passage from the 15th to the 22d verse is confessedly difficult. If we turn to the commentaries we shall learn that the author is talking about a covenant or about a testament, or that he has in mind now a covenant and now a testament, or that he is talking about both at once. In connection with this he speaks of the dedication of the tabernacle. One need not turn to the Pentateuch for authority for the statements here made. Our author is more nearly in accord with Josephus. They probably both followed the same tradition, which differed in some respects from the account given in the Pentateuch. In the Pentateuch oil seems to have been used more than blood as a means of consecration. According to it one might say, almost all things were consecrated with oil. True our author does not say, almost all things are by the law consecrated, but purged, cleansed by blood. But he is certainly talking about the confirmation of a testament or a covenant and the dedica-

tion of the tabernacle and its furniture. He must have thought of the consecration as a cleansing which is proper. Then comes this momentous sentence, "without shedding of blood there is no remission." With us "shedding of blood" means killing. Here only the application of blood is meant. It should read, without pouring or sprinkling of blood. The word translated "remission" means sending or putting away, or letting go. Should the word sins or any other word be supplied after this? What might it mean taken alone? We have seen that the subject under consideration is the confirmation of testaments or covenants and the dedication or consecration of the things pertaining to the service of the first covenant or testament. If the passage were translated, almost all things are by the law cleansed with blood, and without the application of blood there is no consecration, the meaning would be good. Remission of sins has not been considered in this chapter unless it be brought under the general head of putting away the worldly character of things by an act of consecration. Our author is not talking about the cleansing of sinners but about the cleansing of things. A meaning has been given to this passage that it cannot have. Moreover, if any one will bring the charge against our Heavenly Father that his grace must be purchased with blood, he must bring at least one clear statement to that effect from the teaching of Jesus. It is creditable neither to the head nor to the heart of theology that it extracted a doctrine so monstrous from a somewhat obscure passage by such careless exegesis.

As already said, the word rendered offering in the case of Abel indicates that it was a bloodless gift, that is, that the animals were not killed. The expression, "of the fat thereof" seems to point to a burnt offering. But this

might be translated, of the best of them, or of their milk. Of course, the Hebrew pointing is not binding. It only tells us how the Masorites understood the text. Abel may have set apart for the Lord the best of the firstlings, and given him their produce. This would be more reasonable than to kill them and burn their flesh.

But some reader may be impatient to say that God certainly did give Moses directions concerning animal sacrifices, and said that he had given Israel blood upon the altar for a specific purpose. That is true, but to give directions is one thing and to command is a very different thing. God gave instructions concerning the taking of vengeance, but he did not command to take an eye for an eye. He permitted this till he could teach men to love their enemies. That the instructions with regard to sacrifices given by the Lord through Moses are restrictive and regulative is shown by the language of the first chapters of Leviticus. In the beginning of the first chapter we read: "If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd and of the flock. If his oblation be a burnt offering of his herd, let him offer a male without blemish: he shall offer it of his own free will at the door of the tabernacle of the congregation before the Lord." The expressions, "if his offering," "if thy oblation," etc., recur frequently in these chapters. This is not the language of injunction, but of permission and regulation. When we think of the excess to which sacrificing was carried by heathen nations, that they slew at times not only great numbers of animals but also of men, we well understand the necessity for regulations and restrictions with regard to offerings. In this connection it will be instructive to consider a part of the 17th chapter of Leviticus which reads: "And the Lord spake unto Moses saying, Speak unto Aaron and unto his sons,

and unto all the children of Israel, and say unto them: This is the thing which the Lord hath commanded, saying, What man soever there be of the house of Israel, that killeth an ox or a lamb or a goat, in the camp, or killeth it without the camp, and hath not brought it to the door of the tent of meeting, to offer it as an oblation unto the Lord before the tabernacles of the Lord: blood shall be imputed to that man, he hath shed blood; and that man shall be cut off from among his people, to the end that the children of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them to the Lord, unto the door of the tent of meeting, unto the priest, and sacrifice them for sacrifices of peace offerings unto the Lord. And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tent of meeting and burn the fat for a sweet savor unto the Lord. And they shall no more sacrifice their sacrifices unto the he goats after whom they go a whoring. This shall be a statute unto them forever throughout their generations. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tent of meeting, to sacrifice it unto the Lord: even that man shall be cut off from his people." This passage makes it very probable that the Israelites at that time looked upon every animal killed for food as a sacrifice to some god. This could not be changed at once, and so butchering had to be changed from a pagan act to an act of worship of the true God, or it would remain a menace to the morals of the people. From the standpoint of the educator it was the best thing that could be done.

Let us see how the holy men of old regarded sacrifices. "Behold to obey is better than sacrifice, and to hearken

than the fat of rams." (1 Sam. 15:22). "Sacrifice and offering thou hast no delight in: mine ears hast thou opened; burnt offering and sin offering hast thou not required. Then said I lo, I am come! In the roll of the book it is written of me: I desire to do thy will, O my God." (Ps. 40:6-8; Heb. 10:6-8.) Here is the plain statement that God did not desire sacrifices and burnt offerings. "For thou delightest not in sacrifice, else would I give it: Thou hast no pleasure in burnt offering. The sacrifices of God are a broken spirit! a broken and a contrite heart, O God, thou wilt not despise." (Ps. 51:16). How clear and noble the perception of the Psalmist! "For I spake not to your fathers nor commanded them in the day I brought them out of the land of Egypt concerning burnt offerings or sacrifices. But this thing commanded I them, saying, "Obey my voice and I will be your God, and ye shall be my people, and walk ye in all the ways I have commanded you that it may be well with you." (Jer. 7:22). The use to which Graf tried to put this passage is well known. But the only reasonable interpretation is that the prophet knew that what is said in the Pentateuch concerning sacrifices is permission and not command. "For I desire love and not sacrifice." (Hos. 6:6; Matt. 9:13, 12-7). Jesus quoted the Hebrew and not the Septuagint which has been followed in Matthew's Gospel and is a mistranslation. God does not ask mercy from man, but love, the affection of his heart. The holy men of old declare that God did not desire sacrifices, and Jesus approves the declaration. Animal sacrifices then, had their origin in man's effort to give God something. When the gift was brought out of pure gratitude it was accepted, no matter what it was. But God was continually revealing himself and his will more fully through the prophets. Through them he told us that he did not desire animal

sacrifices, did not desire blood, but love, and through his Son he has told us that the right way to give to God is to give to needy man. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matt. 25:40).

Circumcision.

The 17th chapter of Genesis contains the first mention of circumcision and has been believed to give the origin of that rite. The chapter reads as follows:

And when Abram was ninety years old and nine the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

[And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generation, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. And God said unto Abraham], As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him

fruitful, and will multiply him exceedingly: twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham.

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin, in the self-same day.

Be it observed that the requirement herein made of Abraham is a moral one and indeed the highest possible. "Walk before me and be perfect." Nothing can add to that. Whatever might be subjoined would only weaken it. The rendering, "And I will make my covenant between me and thee," is incorrect. It reads literally, I will give my covenant between me and thee. The meaning is I will give thee what I have pledged to thee in my covenant. This is not the making of a covenant, nor the promise to make a covenant, but the reaffirmation of the covenant already made, an account of which we have in the 15th chapter. There is no covenant made in this chapter unless it be the covenant of circumcision. If God did make a covenant of circumcision with Abraham, He had two covenants with him, one based on the highest moral ground, the other on an external fleshly sign, two things as unlike as things can be. But this dualism runs through the Old Testament, through the New and down through church history to the present day. Now it is declared that God's favor can be gained only through the exercise of high moral principles, and again it is said to be secured through some insignificant externality. God cannot be the author of both representations.

What is said in this chapter about circumcision is in no way connected with the change of Abraham's name, yet it is thrust in between this and the change of Sarah's name. If the chapter is read leaving out what I have bracketed, the connection will be found to be complete.

The bracketed portion seems to be out of place. Moreover some of the expressions seem discordant. Circumcision is said to be the covenant and the sign of the covenant. It could hardly be both. If God said "my covenant shall be in your flesh for an everlasting covenant," Paul was wrong in saying, "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh." (Rom. 2:28.) Paul argues, in Galatians 3 that the Gentiles may be partakers of the blessings of Abraham's covenant with God. Now, if circumcision was that covenant or any part of it, why should not the Gentiles be circumcised? Yet he says, "Behold, I Paul say unto you that if ye be circumcised, Christ shall profit you nothing."

In connection with the above the following passage must be considered:

> At that time the Lord said unto Joshua, Make thee flint knives, and circumcise again the children of Israel the second time. And Joshua made him flint knives, and circumcised the children of Israel at the hill of the foreskins. And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war died in the wilderness by the way, after they came out of Egypt. Now all the people that came out were circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the people that were men of war which came out of Egypt were consumed, because they obeyed not the voice of the Lord: unto whom the Lord sware that he would not shew them the land which the Lord sware unto their fathers that he would give us, a land that floweth with milk and honey. And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.—(Joshua 5:2-7.)

According to this during the entire leadership of Moses not one child was circumcised. There was no hindrance in the way. They had time, and sharp stones could easily be obtained. Any one could circumcise. Mothers performed the rite. If there had been only some irregularities, if some children had not been circumcised on the eighth day, but a few days later, and some few not

circumcised at all, that would not be so surprising. But when it is said that during 40 years not one child was circumcised some explanation must be sought.

It is assumed that Moses knew of the covenant of circumcision, for we are told that he came near losing his life for neglecting to circumcise his son.

> And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life. And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the rod of God in his hand. And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh which I have put in thine hand; but I will harden his heart, that he shall not let the people go. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born. And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born.
>
> And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go; then she said, A bloody husband thou art, because of the circumcision.—(Ex. 4:19-26.)

In addition to this sharp warning against the neglect of this rite, we read (Ex. 12:43-48) that God instructed him that no circumcised male should eat of the passover, and (Lev. 12:3) that every male child should be circumcised the eighth day. How could Moses after all this, neglect so important a matter; and why did God not reprove him or the people? Not only did he not reprove him, but he declared "My servant Moses is faithful in all my house." (Num. 12:7; Heb. 3:5.) As certain as the fact that a man cannot be faithful and disobedient at the same time, there is a grave conflict between Joshua 5:5 and the other statements and commands concerning circumcision. That Moses was a faithful servant seems to be fully confirmed by the Scriptures in general. Joshua 5:5 seems to be true history since no motive, no occasion for its invention and insertion into the records can be found. How is it with the other passages? We

have already observed that Gen. 17:9-14 separates closely related parts of the narrative. Ex. 4:19-26 is plainly an interpolation and is in itself not credible. Ex. 12:43-50 must also be regarded as a very awkward interpolation, since the foregoing passage tells us that the people had already eaten the passover and set out on their journey. It seems to be made up out of Num. 9:11-14 with circumcision added. Verse 50 is manifestly false, and must have been added by a later hand. Lev. 12:3 also breaks the connection. But we did not need to consider the instruction said to have been given to Moses, for Jesus says that circumcision is not of Moses, but of the fathers. This statement made by our Savior is worthy of careful attention.

The rendering of the correct reading* is: "For this reason because Moses gave you circumcision, not that it is of Moses but of the fathers, even on the Sabbath ye circumcise a man." (John 7:21.) That this is the correct reading is shown by the following sentence which contains a reasoning based on this verse. "If a man receive circumcision on the Sabbath that the Law of Moses may not be broken, etc." That is, you think Moses commanded you to circumcise a child on the eighth day, and therefore you circumcise on the Sabbath that the law of Moses may not be broken. It is worthy of note that Jesus stopped to correct the false notion that prevailed with regard to the origin of circumcision. If God commanded what is written in Ex. 12:43-48 and Lev. 12:3, circumcision is part of the law given through Moses, so that the statement that circumcision is not of Moses is hardly justifiable unless we say that the entire law is not of Moses. If God incorporated circumcision in his cove-

*διὰ τοῦτο ὅτι ὁ Μωυσῆς δέδωκεν ὑμῖν τὴν περιτομήν, οὐχ ὅτι ἐκ τοῦ Μωυσέως, ἀλλ' ἐκ τῶν πατέρων, κτλ.

nant with Abraham, and in the law he gave through Moses, strictly speaking, circumcision is neither of Moses nor of the fathers, but of God. If circumcision was any part of God's covenant with Abraham, we should not expect Jesus to say that it was of the fathers, for that expression really means that it was a custom handed down from the fathers. Let us seek an explanation of the facts we now have before us.

The Egyptians practiced circumcision. This is shown by the monuments and still more clearly by an examination of the mummies. Abraham had opportunity to learn about circumcision in Egypt. By his call and still more by his covenant with God, he was impressed with the thought that he and his offspring were to be a peculiar people. It is not unreasonable that he should choose circumcision as a sign to distinguish him, his children, and his servants from the other inhabitants of the land of Canaan, but it would be difficult to explain why God should choose that as a sign of his covenant, which was common to many other people. Abraham having chosen circumcision for this purpose, it was practiced by his descendants in the land of Canaan and was continued in Egypt partly by force of habit and partly, no doubt, because it was the common custom of the land. When they left Egypt they ceased to circumcise, perhaps, because it was an Egyptian custom. When they entered the land of Canaan, in which they were to keep themselves separate from all the other inhabitants, they thought it good to adopt circumcision as Abraham had done. That later generations should think that everything done by the fathers, was done by divine direction is natural enough.

Alongside of the Hebrew writings were oral traditions which came to be held as sacred as the

writings. One tradition said that God had enjoined circumcision with his covenant with Abraham, or that circumcision was that covenant; another tradition told how Moses nearly lost his life for neglecting circumcision; another that God had given Moses strict command concerning circumcision; and still another, that God had commanded Joshua to circumcise the people. In the great struggle for national existence under Antiochus, when the death penalty was put upon circumcision, when the pious Jew slew those who wished to forsake the customs of their fathers and when so many copies of the law were destroyed, there were both incentive and opportunity to insert these traditions into the writings. (See chapters 1 and 2 of I Maccabees.) The only reason against fixing this as the time in which all these traditions were put into the sacred writings is that Paul's argument in the third chapter of Galatians assumes that circumcision was not connected with the covenant with Abraham, but only with the law which came 430 years after. According to this the tradition of the covenant of circumcision could not have been put into the writings till after Paul's time. The controversy between the Jews and Christians concerning circumcision may have been the reason for the interpolation.

Two passages as they now stand are opposed to the conclusion that the interpolation in Genesis was made as late as Paul's time. Stephen says, "and he gave him a covenant of circumcision." (Acts 7-8.) A brief statement like this can have no weight against an extended argument as found in Galations 3. If Stephen said, "and he gave him a covenant," the word circumcision could easily be added. But it is not so easy to insert words in a train of reasoning, and yet this very thing seems to me to have been done in Romans 4, part of which reads:

What shall we then say that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believed on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

[And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also; And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.]

For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

If Abraham received circumcision as a seal of his righteousness, there is no reason why Gentiles who wish to be partakers of the benefits of Abraham's covenant, should not receive the same seal. Would the promised blessings be sure without the seal? If the bracketed portion of the above be left out the argument is just the same as in Galations 3 and is good and valid; but if this portion be retained as genuine, the whole argument is invalidated. I therefore believe this to be a gloss that found its way into the text. But whether it be a gloss or not, certain it is that Paul did not regard circumcision as necessary to the completion of Abraham's covenant, for he insisted that all Gentiles may and should be in the same covenant relation with God in which Abraham lived, and yet he insisted that they should not be circumcised. Circumcision was therefore unnecessary for Abraham also, just as unnecessary as it was for Titus or any other Gentile.

God's purpose of the ages is that man shall be conformed to the likeness of his son. Reason can discover no way in which the institution of circumcision could contribute to this end, and history shows that it did not contribute to true holiness, but only to Pharisaism. It is therefore unreasonable to think that God instituted circumcision. Moses did not cause the people to circumcise their children, and did not reprove them for neglecting it. This is conclusive evidence that God gave Moses no command concerning circumcision, and that Moses did not know that it was any part of God's covenant with Abraham. The passages discredited by the conduct of Moses are all found on candid examination to be interpolations. Jesus said that circumcision was not of Moses but of the fathers, yet Paul seems not to have read that it was a part of God's covenant with Abraham. Jesus must therefore have meant that it was a custom handed down from the fathers. Everything tends to confirm the truth of this. Abraham and afterward Joshua chose circumcision as a mark to distinguish Hebrews from the other inhabitants of Canaan. It was certainly not a divine institution.

Washing.

The first mention of washing in the Bible, except the washing of feet, is contained in the instruction given by Jacob to his household. "Then said Jacob unto his household and to all that were with him; put away the strange gods that are among you, and purify yourselves, and change your clothes." (Gen. 35:2.) The word wash does not occur in the text, but the act is implied in the command, "purify yourselves and change your clothes." Jacob intended that his family should enter upon a new manner of life. They were to put away their idols and come nearer to the living God who had answered him in

the days of his distress. With many people the resolution to break off from the old corrupt life, and to enter upon a new and purer life, would be greatly strengthened by a good bath and the putting on of clean clothes. The thought of bathing and changing one's clothes at such a turn in life comes naturally enough, so that it is quite unnecessary to suppose that Jacob thus commanded his household under the verbal direction of the Lord. His conscience moved him to devote himself and his house more fully to the service of the Lord, and the preparation naturally suggested itself.

Similar to the instruction given by Jacob to his household is that found in Exodus 19:10-15. "And the Lord said unto Moses, go unto the people and sanctify them today and tomorrow and let them wash their clothes." On this passage Adam Clarke remarks: "Let them wash their clothes and consequently bathe their bodies for according to the testimony of the Jews, these always went together. It was necessary, that as they were about to appear in the presence of God, every thing should be clean and pure about them; that they might be admonished by this of the necessity of inward purity of which the outward washing was the emblem. From these institutions, the heathen appeared to have borrowed their precepts relative to washings and purifications previously to their offering sacrifices to their gods, examples of which abound in Greek and Latin writers. They washed their hands and clothes, and bathed their bodies in pure water, before they performed any act of religious worship."

Why should one suppose that the Gentiles borrowed the idea of washing in connection with religious ceremonies? A very moderate sense of propriety would lead one to bathe and put on clean clothes before com-

ing into the presence of any great personage whether human or divine.

Priestly washings are first spoken of in connection with the consecration of Aaron and his sons. "Thou shalt bring Aaron and his sons to the door of the tent of meeting and shalt wash them with water." (Ex. 29:4; Lev. 8:6.) Here Moses seems to be commanded to wash the priests, but as in all other passages the priests are instructed to wash themselves it is probable that Moses was merely to bid them wash themselves. (See Ex. 30: 18-21 and Lev. 16:3-4.) These washings were intended to cleanse the body and to teach personal cleanliness. Only priests were required to wash at fixed times. But every unclean thing must be washed and every defiled person must bathe himself. Running or living water was the chief means of purification. So fully was the act of washing connected or identified with purification that the word wash is used where a physical cleansing in water was impossible. "Wash me and I shall be whiter than snow." (Ps. 51:7.) "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved." (Jer. 4:14.) Jeremiah knew well that water could not wash away sin, for in the second chapter and 22d verse he says, "for though thou wash thyself with lye and take much soap, yet thine iniquity is marked before me saith the Lord God." Washing is also included in Isaiah's call to reformation. "Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea when ye make many prayers I will not hear; your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the

fatherless, plead for the widow." (Is. 1:14-17.) In harmony with other like proclamations from the days of Moses (Ex. 19:10) unto the days of John, Isaiah probably meant that the people should bathe and wash their clothes, although he knew as well as Jeremiah that water could not remove sin.

Anointing.

The practice of anointing with oil, either pure or mixed with spices, was universal in the East, and must have become so at a very early date. Whether the first impulse to the use of oil in this way came from some real or supposed sanitary value, or for the sake of fragrance cannot now be determined. To the ordinary use of anointing was soon added that of consecrating, that is, not only persons, but also things were set apart to a special or sacred use by the application of oil. This is the first use of oil mentioned in the Bible. "And Jacob rose early in the morning, and took the stone that he had put for his pillow and set it up for a pillar, and poured oil on the top of it." (Gen. 28:18.) Oil was used in consecrating the tabernacle and all that was in or connected with it. Indeed in the service of the tabernacle oil seems to have had a higher significance than blood had. The high priests were set apart by the anointing with oil, and the Hebrew name Messiah and its Greek translation, Christ, means anointed.

The Law.

The division into ceremonial law and moral law, if not made on a misconception, is at least misleading. The impression is made that God instituted certain forms that were indifferent in themselves. We have seen that God did not institute sacrifices, but did regulate them. These regulations were conducive to morality, and are to that

extent a part of the moral law. All that God communicated through Moses was to benefit man physically or morally, and every physical benefit that God confers on man should result in a moral benefit also. So, strictly speaking, the whole law was moral. "For we know that the law is spiritual." (Rom. 7:14.)

Jesus, the Christ.

There are various difficulties in the way of arriving at a proper conception of Jesus the Savior of men. He is so much greater than we, so much above us, that we cannot reach up to him and measure him fully. This natural and necessary difficulty is greatly increased by the fact that we were all taught concerning Jesus at an age when we could do nothing but receive what was presented to us. When we try to enter upon an independent study of this great character, we find our minds occupied by an idea, an image of him, which of course is dear to us on account of association and memories of the past as well as on account of its own value. This image will not readily give place to a new one. The passages of scripture that bear on his character and work we have heard explained so often, that the reading of them now only suggests the familiar interpretations. Jesus warns us too in regard to judging Him. The passage referred to does not seem to have that meaning as it stands in our English translation, where it reads: "But He looked upon them and said, What then is this that is written, the stone which the builders rejected, the same was made the head of the corner? Every one that falleth on that stone shall be broken to pieces, but on whomsoever it shall fall, it will scatter him as dust." (Luke 20:17) The word translated "will scatter" means to winnow, to clean grain by removing the chaff. On whomsoever it

shall fall it will winnow him. The translators must have thought it improper to predicate the act of winnowing of a falling stone. But Jesus was speaking of himself, and he does not fall on anyone as a stone from the mountain side or from a wall; neither can anyone stumble over Him as over a stone in the field or on the road. From the context it is clear that by the word fall he means to judge, pronounce judgment on. Whosoever shall pronounce judgment on Jesus shall be broken, but Jesus will cleanse the man on whom he pronounces judgment. This latter statement is not true when the judging is objective. It is true only when the judging takes place in the consciousness of the man, that is, when the man places himself under the judgment of Jesus. The man who, perched upon his self-conceit, pronounces judgment on Jesus shall be broken, but the man who allows Jesus to sit in judgment on him, that is, who examines himself in the light of the life and teaching of Jesus, shall be cleansed. To judge one's self thus one must know the life and teaching of Jesus, and to make the acquaintance of Jesus we must approach Him in deep humility and with great reverence.

How Jesus Would Have Men Consider Him.

The stories of the generation and birth of Jesus given by Matthew and Luke, I fully accept. I see no reason for questioning the virgin birth of our Savior. But this has been and is a stumbling block to many. It is worthy of note that Jesus nowhere mentions or in any way refers to the nature, place or circumstances of his birth, notwithstanding the Jews gave him occasion to speak of these things. "Is not this the son of Joseph?" (John 6:42.) "Doth the Christ come out of Galilee?" (John 7:27.) Jesus could certainly have proved, if necessary, by

the testimony of an angel that he was not the son of Joseph, and also that he was not born in Galilee, but in Bethlehem. Did Jesus do anything to counteract or correct these errors? This leads to the question how did Jesus present himself to the people? The translators of the Gospel of John seem to have thought that he was always urging his claim to the Messiahship, for they make Jesus say, "except ye believe that I am he, ye shall die in your sins." (John 8:25.) The word "he" is supposed to stand for Messiah. One must admit that this would be an indefinite way of speaking. Moreover, the following question is not consistent with this translation and interpretation, for if Jesus had just told them that he was he, meaning the Messiah, why should they at once ask, "Who art thou?" It should be noted that the word "he" has been supplied by the translators. There is no apparent reason why John should have omitted it, if he had it in mind. But that Jesus should have omitted the predicate and left the people to guess what should be supplied is inconceivable. If he meant, except ye believe that I am he, why did he not say so? If he meant by that, except ye believe that I am the Messiah, the Son of God, why did he not say that? Why should he mince words? The sentence may be translated, except ye believe what I am, etc. The question, "Who art thou?" which immediately follows is quite consistent with this translation. The situation was this. Jesus had healed a man on the Sabbath. This seemed to the Jews to be wrong. To the Jews of that day the keeping of the Sabbath was a sacrament. Circumcision was to them also a sacrament. and indeed a more important sacrament than the keeping of the Sabbath. Therefore the doctors of the law had declared that it was right to circumcise a child on the Sabbath. (See the chapter on Sac-

raments, page 204.) Jesus tried to induce them to judge righteous judgment, (John 7:25) that is, to estimate everything at its real value. Everywhere Jesus calls on the people to hear, see, think, to judge rightly. His answer to the question, "Who art thou?" is in harmony with this, but unfortunately it has been obscured by the translation, which reads: "Even the same that I have said to you from the beginning." This should read: "In the first place what I say to you." Jesus wished them to hear his words candidly and to judge them justly. If they found them good, they should receive them, believe them. That would have been sufficient for the beginning.

The following passage is worthy of careful attention:

> And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep. as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one.
>
> Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.—(John 10:22-28.)

To the direct demand of the Jews Jesus said, "I told you and ye believe not." This might be taken to mean that he had told them in plain words that he was the Christ. But a more careful examination of the whole leads to the conclusion that he meant that they would have known that he was the Christ, if they had received

his words in the candid way he demanded, and that is necessary to a just decision. If they had heard his words properly, these would have told them who he was. Not only so, but the works which he did in his Father's name declared the same and thereby corroborated them. He seems to make a farther concession to the weakness of human understanding when he says, "though ye believe not me, believe the works that ye may know and understand that the Father is in me and I in the Father." If they had judged his work righteously, they would have seen that the Father was working in and through him, and that his works were done in the name, in the character, in the spirit of the Father. If they had seen so much, that would have been a good beginning that would finally have led to the desired goal, namely to the knowledge that he was the Savior of men and not a sinner as they supposed. From all this we see that Jesus demanded only a candid, unbiased consideration of his words and works. This every man has a right to expect and demand of his fellows. Not to grant this is unjust to any man. Jesus made no extravagant demand upon either the intellect or the honesty of the people. When men wished to know who he was he pointed to his words and his works and asked men to weigh these properly and to think of him accordingly. The man who will not accord to the words and works of Jesus this candid consideration must die in his sins, for he is dishonest. The way Jesus presented himself to men is at once so humble and so manly that it should receive a hearty recognition and response. Not only did he meet men in a most manly way, but he offered to help them over every difficulty of understanding, if they would only be honest with him. He said: "If any man willeth to do his will, he shall know of the teaching, whether it be of God or

whether I speak of myself." (John 7:17.) Of course he does not mean an occasional wish, a hesitating or spasmodic desire, but a constant earnest will to do the will of God. Every man should have this will to do God's will. That is in itself reasonable and right. Herein Jesus does not ask men to do anything hazardous, but simply what they under all circumstances ought to do. Jesus does not explain the process by which a man attains to a knowledge of his teaching, but he says, "he shall know." The condition is reasonable and the promise clear and definite. No one need therefore be in doubt with regard to Jesus or his doctrine. The doubt that is in the world is not because of any criticism, but because men will not judge righteous judgment, or have not the will to do the will of God. So long as there are men and women who judge righteous judgment and have the will to do the will of God, faith in Jesus will not cease from the earth, and this faith will be out of the reach of all criticism for it will be wrought in the heart by the Lord himself.

Was Jesus Free From Sin?

According to the Gospel story, Jesus was conceived and born of a woman. His mother was human and therefore sinful. We may suppose that she was the best of all women, but that will not permit us to say that she was sinless. Here then is Job's question: "Who can bring a clean thing out of an unclean?" As the Scriptures include all under sin, we must think of Mary as not only having a taint of sin, but as having committed sin. How then could Jesus be born free from all taint of sin? We must not trust to tradition or to human reasoning, we must examine the Scriptures on this question.

"And the Word became flesh and dwelt among us." If this only means that the Word was clothed with a body somewhat as a man might put on a coat, it would indicate little or nothing with regard to the moral condition of Jesus. But the expression "became flesh" does not necessarily or even naturally mean was clothed with a body. In the first place, there is a difference in the New Testament between body and flesh. But flesh is not always used to indicate a moral condition. When Paul says: "All flesh is not the same flesh; but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another flesh of fishes," he does not mean to indicate a difference in moral states. He is speaking merely of a material substance. The question is, what did John mean when he said the Word became flesh. Did he mean the substance flesh, or the moral condition flesh? If we say he meant the moral condition, we must understand that Jesus was to some degree affected, tainted or contaminated with sin. This view is certainly contrary to the generally accepted belief of Christian people. Not only so, but it seems to contradict some statements of Scripture. Immediately one seems to hear the words of Jesus, "Which of you convicteth me of sin?" One feels at once rebuked by this challenge so gently yet so firmly made. But we remember that when the rich young man came with great haste and earnestness to Jesus to learn what good thing he should do to inherit eternal life, he said with equal frankness: "Why callest thou me good? There is none good but God." It might seem in this passage that Jesus under a sense of imperfection refused the appellation *good.* But this may not be the meaning of the words. The young man came saying *good* master. Jesus says, why callest thou me good? That is, what have you seen

in my life that leads you to call me good? If you have discovered that which is good in my life, you also know what would be good in your life, for there are not various kinds of goodness, there is but one kind. All good is wrought in God. What Jesus said was intended to lead the young man to self-examination. This was a common practice with Jesus. Possibly then this was the chief intention in asking: "Which of you convicteth me of sin?" The words which of you seem to favor that view. A man, conscious of his integrity, may say to his opponents, which of you convicts me of sin, when he would not consciously step before him that sitteth upon the great white throne and say, I am as pure and holy as thou. These words uttered in a controversy with the Jews claim absolute perfection for Jesus as little as the words to the rich young man deny the same. There are two passages which are very different in their words, yet very similar in import, and both seem to affirm the sinlessness of Jesus. "For we have not a high priest that cannot be touched with a feeling of our affirmities; but one that hath been tempted in all points like as we are yet without sin." (Heb. 4:15.) Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. (2d Cor. 5:21.) The first passage says that Jesus was without sin and the second that he knew no sin. These passages are so far clear and strong, and would certainly be sufficient to settle the whole question, were it not for the sentences with which each is coupled. The writer of the letter to the Hebrews says that Jesus was tempted in all points like as we are. James says, "each man is tempted when he is drawn away by his own lusts and enticed. It is quite certain that if he found no law in his members warring against the law of his mind (Rom. 7), he

was not tempted as Paul was. Indeed if in his flesh there was no impulse to sin, the first part of the above quotation from Hebrews can have little force. Does it not say: "We have a high priest that can be touched with a feeling of our infirmities, for he has been in all points tempted like as we are?" What can this mean other than that he felt the power of sin in his own flesh, in his own body? But he did not yield. He did find a different law in his members, the law of sin, warring against the law of his mind, but it failed to bring him into captivity under the law of sin and therefore the writer adds, "yet without sin." The statement in 2d Cor. 5:21 is somewhat stronger. "Him God made to be sin." Some have understood this passage to mean that God made Jesus to be a sin offering. The reason for this interpretation is that it is in harmony with a very generally accepted view of the atonement, and a Hebrew word for sin was also used to denote sin-offering. It has not been shown, perhaps never even affirmed, that the Greek word here used ever designated a sin-offering. To show this would be helpful, if not quite necessary to the above interpretation. In English no one would use the word sin for sin-offering. Now, if it is true that the Greek word in question never meant sin-offering elsewhere, some justification for saying, that it has this meaning in this passage would be needed. That the insertion of the word *offering* brings the passage into harmony with a certain theory of the atonement proves nothing. This theory of the atonement has been and may be called in question, and may be declared to be in conflict with the Bible. Uutil it is shown that the passage means something different from what it seems to mean, we are confronted with the very strong statement that God made Jesus to be sin.

If the clause "who knew no sin" is understood to apply to his experiences preceding the time when he was made sin, it will present no difficulty. But if it is understood to be general, it would involve a contradiction. If we understand that the Word became flesh, that is, God made the Word flesh, brought the Word in a state, a condition in which the Word met, felt in his own body the powers of sin, then there is no disagreement between the parts of the statement. Some light may be thrown on this passage by Rom. 8:3. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh." God sent his own Son in the likeness of sinful flesh. Does this mean God sent his Son in sinful flesh? Why the word *likeness?* If he sent his Son in flesh free from all taint of sin, wherein is the likeness to sinful flesh? His flesh could be like ours only in outward form and appearance. How then did he condemn sin in the flesh? Likeness is not a very definite term. There may be likeness where there is very great difference, but where there is absolute likeness there is no difference at all. Is absolute likeness meant here or only some faint similarity? It is clear that we have before us a passage that is susceptible of various interpretations. Some are willing to see only a faint resemblance between the body of Jesus and that of other men, while others, a few others, think there is an absolute sameness. The words of Peter are more explicit. "For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? But if when ye do well, and suffer for it ye shall take it patiently, this is acceptable with God. For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow in his steps who did no sin,

neither was guile found in his mouth; who when he was reviled, reviled not again, when he suffered, threatened not; but committed himself to him that judgeth; who his own self bare our sins in his body up to the tree, that we having died unto sins, might live unto righteousness; by whose stripes ye are healed." The usual reading is: "he bare our sins in his body upon the tree." (2 Pet. 1:24.) It says he bare our sins in his body. This is frequently, perhaps generally understood to mean, he bore in his body the punishment which we should suffer for our sins. That, every one will see, is something very different. If it means that he bore the punishment for our sins, it does not say so. It would be difficult to see how he could bear the sinful acts of all individuals in any sense. If it means that he endured the assaults of sin, was tempted in all points like as we are, then it is true that he bore in his body the sins common to humanity. In the garden, Jesus said: "The spirit indeed is willing, but the flesh is weak." This was true not only of the disciples then present, but of Paul and all other disciples. It was a general statement. Did it apply to Jesus also? Was Jesus speaking from his own experience? Was he here touched with the feeling of the infirmity (weakness) of his disciples? If it be said that his flesh was not weak, whence came the anguish in the garden? To save him from weakness in the flesh we will not place that weakness in the spirit. He prayed: "O my Father, if it be possible, let this cup pass away from me; nevertheless, not as I will but as thou wilt." He seems to recognize and admit that he had a will that was not in harmony with his Father's will. A will that is in anywise different from the will of God is certainly not wholly right. When we study this prayer, which is not an utterance made in controversy with the Jews, or in

instructing someone, but an outpouring of the soul before God, we may find it difficult to see that he did not do wrong in allowing a desire to arise in his heart that he knew was contrary to the will of his Father. He who taught that the desire is already adultery in the heart, knew that the very inception of a will that is contrary to the will of God is wrong. It is certainly possible to interpret this prayer so as to leave no shadow of wrong upon Jesus. One may argue that he did not have a will contrary to the will of his Father, that he did not know what the will of his Father was in the matter, and when he ventured to express his will, he made haste to declare his willingness to relinquish his desire and to accept his Father's will. Such an act is only praiseworthy. But he had foretold his death, and he certainly knew that it was his Father's will that he should be delivered into the hands of wicked men. While it is true that his prayer seems to have to do with this delivery into the hands of wicked men, yet for the sake of theory one might suppose that his prayer was concerning something else about which we know nothing. If he did not know his Father's will, then only beautiful submission is expressed in the prayer; if he knew his Father's will, he also knew that his own will was in some respect different and therefore wrong. If he had persisted in his will, he would have been rebellious against God. But the submission was prompt and complete. If we are permitted to think that he, as did Paul, only in a much more perfect degree, served God with his mind, but on this occasion, if on no other, the flesh was weak, there will not be much difficulty in understanding the garden scene with the prayer. But if anyone feels that it is necessary to maintain that the body of Jesus was free from all human weakness, and human weakness is only the result

of sin, one must argue that his praying was not connected with the suffering he was to endure. The unprejudiced examination of all passages we have considered ought to make the impression upon one that in the body, in the flesh of Jesus, were the incentives to sin common to humanity. He met sin first in his own person. But why interrogate the Scriptures as to whether the body of Jesus had in it the seeds of sin? Whatever may be true in this respect with regard to the body, the flesh that was nailed to the cross, his present body is certainly tainted with sin, and that to a very painful degree, if so be that the church is the body of Christ, and we are all members of that body. But there is nothing more earnestly and urgently taught by Paul than that the church is the body of Christ.

Many passages might be quoted to show this, but it is unnecessary, for no Christian doubts it. It will, however, be said, perhaps by the great majority if not by all, that the word *body* is here used in a figurative sense. What is meant by figurative sense? The men and women composing the church are certainly real beings. If then the Spirit of Jesus is a reality, and if this Spirit dwells in the hearts of men and women, then the church is the body of Jesus.

The Pharisees thought it wrong for Jesus to associate with sinners. They thought he ought to keep himself quite aloof from them. This seems to be the human view of what would be proper for the Word, the Savior of men to do and be in relation to sinful humanity. Some thought that it comported better with his dignity not to have a body at all. It must be only an apparent body, a phantom. Others thought that his mother at least ought to be sinless. He might have a real body if born of a mother who was free from all taint of sin. Many

well meaning persons have thought to honor Jesus by removing him as far as possible from sinful humanity. The Bible, unpharisaic as it is in every respect, brings Jesus into the closest contact with our sinful nature. The Word became flesh and dwelt among men. God sent his Son in the form of sinful flesh concerning sin, and condemned sin in the flesh.

Atonement.

The theories of the atonement have been many and various. All shades of view have been held from that of the angry God who poured out the vials of his wrath on his only Son to satisfy his justice, so that he might pardon sinful man, or that Jesus stepped in between his angry Father and sinful man and rescued him by receiving in his own person what man deserved, to that of the kind and benevolent God who requires no satisfaction but pities his weak creature man and sends his Son to proclaim his grace. It will be observed that the estimate of sin changes with the view of the atonement. Those who hold that God's justice demands satisfaction, think sin a hateful thing worthy of the severest punishment, while those who think that God requires no satisfaction regard sin as a light matter, the mistakes of weak creatures, or perhaps not even mistakes, but rather the natural and necessary consequences of man's nature and condition, for which he is not responsible. All these views have proved to be unsatisfactory. The atonement cannot be understood without a clear conception of the forgiveness of sin.

Forgiveness of Sin.

In beginning this investigation it will be well to get clearly before our minds the common conception of forgiveness, which we may do by turning to Webster, who

tells us that the word forgive means to give up resentment or claim to requital on account of (an offense or wrong); to remit the penalty of. To cease to feel resentment against, on account of wrong committed; to give up claim to requital from or retribution upon (an offender).

Shall we say that God gave up his feeling of resentment against us, and all claim to requital from us, and of retribution upon us on account of our transgressions? But we are told that God so loved the world that he gave his only begotten Son through whom we are said to have forgiveness. God's love brought Jesus into the world; therefore it is absurd to say that Jesus induced God to relinquish his resentment against man. But some one will say that God has just claim to retribution upon man, the offender. Did not Jesus teach us to love our enemies, and to do good unto all who injure us? Shall not God then love his enemies and do good to those who despitefully use him? He does do so, and that continually, and Jesus admonishes us to be like him in this respect. The word forgive as defined by Webster cannot be predicated of God, for he feels no resentment and claims no retribution. But it will be said that when man sinned God had the right to punish him, but he chose to exercise mercy. This statement comes of unclear thinking. If at a given time it is right to punish a given man, God cannot choose to let the man go unpunished. God must choose that which is right, and no act and its opposite can at the same time be right, since no act can at the same time be right and wrong. Absolute right is personified in God, and he may not be false or contrary to himself. Therefore the thought that God sometimes does the opposite of what strict justice or right demands is absurd. But it is finally not a question

of punishing or not punishing, but of bringing man out of sin, or leaving him eternally in sin. To leave man in sin is to leave him in misery. If man is to be happy he must be delivered not merely from punishment that might be inflicted on account of sin, but from sin itself. If we confess our sins Jesus is faithful to forgive us our sins. (John 1:9.) The word here translated forgive means to put away, remove.* The meaning is, he will put away our unrighteousness. The New Testament writers used two words which are sometimes rendered forgive in our English Bibles, although neither is its equivalent. As already said, one of these words means to put away and the other to use grace.† We will consider the latter first. "For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? Forgive me this injustice." (2 Cor. 12:13.) His not receiving support from them was in a sense an injustice to them, but for good and sufficient reasons he felt that he was doing right in refusing the support. He has not changed his mind and he will not change his conduct in this respect. He begs them to use grace or indulgence towards him. Since they had some cause to feel aggrieved the word forgive may here be used, yet it is somewhat misleading, inasmuch as it creates the impression that Paul was confessing a fault. In all other cases "forgive" is too meagre. At first sight it would seem to be proper in Col. 3:13, but a better translation would be: forbearing one another and kind to each other, if any have a complaint against any as the Lord was kind to you so also do ye. To be kind, gracious, is more than to forgive. I think it should be similarly translated in Eph. 4:32. The translation in 2 Cor. 2:6-8 seems to be specially improper

*ἀφιέναι †χαρίζεσθαι

since we would not speak of forgiving one who had already been sufficiently punished. To such a one we might and should be kind.

Let us try to give a concise statement of God's dealing with sinful man that will satisfy the teaching of the Bible in general.

When man sinned, God did not cast him off, but his grace abounded towards him. God was and is patient, did and is doing all he can to induce man to turn from his evil ways, and when man makes the effort, God helps him all he can to a better life, and when any one has put off the old man with his deeds, and has "put on the new man, which is after God, created in righteousness and holiness of truth," he remembers no longer the sins of the old man against the new man. In all this God's grace is manifest. His grace abounds to us first in his long-suffering and kindness, and then in his patient and earnest call to repentance, and then in his help in our conflict with sin, and finally in not remembering the sins of the old man against us after we have put on the new man. By Grace we are saved. All these manifestations of God's grace taken together constitute the forgiveness of sin, or better, the putting away of sin.

It may be thought that this view of the forgiveness of sin cannot be correct, since Jesus taught his disciples to pray, "Forgive us our debts as we forgive our debtors." How can a man put away the sins of another? But what constitutes forgiveness between man and man? This has been a difficult question. The necessity of forgiving those who have wronged us has generally been taught in the church, but what the specific act of forgiving is, has not always been clear. Under the impression that to forgive means to overlook, much effort has been made on the part of persons who felt that they had been in-

jured, to entertain for those that had injured them the same feeling they had towards them before the injury. Such effort must be futile, if not absolutely wrong. If A wrongs B, B's relation to A is necessarily changed. B did not know, did not think that A would do such a thing. He now knows A better than before. It is impossible to continue the same relation. Outwardly B may act toward A as before, but at heart the former relation has been interrupted. What can B do? He can earnestly desire his former friend to be a good man; he can pray for him, and strive in every possible way to bring him to repentance. This is what true love would prompt him to do. If he cares nothing for A, he may easily overlook the wrong. That is an act of indifference. The promise is: "If ye will forgive men their trespasses, your heavenly Father will forgive you your trespasses." Let us read it this way: If ye overlook, disregard the trespasses of other men, and leave them in their errors, God wil overlook, disregard your wrongs, and leave you in your errors. Would that satisfy the soul? Who would desire to be left eternally in sin? Let us rather read it this way: If you are deeply concerned about the wrongs of others, and have an earnest and sympathetic desire to help them out of the wrong into the right, God will be concerned about your sins, and will lovingly help you out of your wrongs into the right. The promise that God will forgive if we forgive does not mean that God will do us a kind act, because we have done a kind act. God cannot put away sin as long as we love sin or are even indifferent to it. We must love righteousness and desire to be free from sin. But to be free from sin we must love our neighbors as ourselves. Therefore God cannot put away our sins, unless we earnestly desire to help others to put away

their sins. This is what is meant by forgiving one another.

As said, one of the Greek words translated *forgive* in the Bible means *to put away,* and it should have been so translated. But it is possible and even probable that any word or expression that might have been chosen would have acquired in use the meaning that the word forgive usually has. We like to think of forgiveness as a forensic act. We like to think of God's saying to a sinner, Thy sins are forgiven; that is, thy sins shall not be reckoned against thee. It is certainly a blessed thing, when God can say thy sins are forgiven, or thy sins are not reckoned. "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not reckon sin." (Ps. 31:1.) (Rom. 4:7.) But to whom will the Lord not reckon sin? Can He say this arbitrarily to any one? To the man who has turned away from sin, put away his sin, and has at least in some respect become a new man, God will say, Thy sin that is put away shall not be reckoned against thee. "The soul that sinneth it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked turn away from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die, none of his transgressions that he hath committed shall be remembered against him. In the righteousness which he hath done he shall live. Have I any pleasure in the death of the wicked? saith the Lord God, and not rather that he should return from his way and live?" (Ezek. 18:20-24.) As a false and superficial conception of sin has prevailed,

so a false and superficial view of the forgiveness of sin has been held. Sin as a state is lack of love, and this cannot be overlooked or forgotten. It must be made good. The love of God is poured out in our hearts by the Holy Spirit which he has given us. (Rom. 5:5.) Because the Holy Spirit has poured out the love of God in our hearts, we have hope that is not put to shame. Any hope based on anything else than the consciousness of love to God is vain. Sin as a force is Satan and his host. Jesus came to destroy the works of the devil. "For he must reign till he put all enemies under his feet." His enemies are our enemies, and the conflict is going on within us. We must be conscious participants in this war. Indeed it often seems to us that we must bear the brunt of the battle. Yet it is Jesus who encourages and strengthens and finally brings us off more than conquerors over sin and death. The help that Jesus gives us in the conflict is called in the New Testament the putting away of sin, but erroneously understood to be the forgiveness, that is, the overlooking of sin.

To most persons Luke 17:3 will seem to be an exception at least to the above statement. "Take heed to yourselves: If thy brother sin, rebuke him; and if he repent, forgive him." Here the word forgive in the sense overlook, excuse, seems to be right. The steps are named. Your brother sins, you rebuke him, that is, you try to show him his wrong and to bring him to repentance or change of mind; he changes his mind and you forgive, that is, overlook the sin. Is that all that is necessary in such a case? Jesus really says put away from him, and not forgive. Put away what? Let us see. The brother has yielded to some passion or appetite, probably to the love of self. You bring him to see his wrong and finally to regret it. Will it not require an effort, perhaps a long

and earnest conflict on the part of the erring brother to overcome the passion or weakness that caused him to fall? What is your duty towards your brother, to look on idly while he is struggling, or to help him? We must see that after a man has changed his mind and regrets his error there is still something to be put away, namely that which caused him to fall. Neither in this case nor in any other is mere overlooking or excusing sufficient.

When people think soberly they know that God will not forgive a sin that is persisted in. They know that a thief need not pray for forgiveness unless he will quit stealing; the liar need not pray for forgiveness, if he will not quit lying, and so with all other sins. Yet alongside of this reasonable and Scriptural view runs the quite contrary belief that God will overlook, excuse sins that have not been broken off by righteousness nor in any sense forsaken. Many even think this a very precious doctrine.

The putting away of sin is not a momentary act, but a process. This is indicated by the use of the present tense of the verb.* The sentence, Thy sins are forgiven, seems to point to a past act, but the tense is really present, and the meaning is, thy sins are being put away. This is in harmony with experience. It is well known that we overcome sin gradually, often very slowly indeed. So far as we know, no man has been cleansed of his sins in a moment. The conflict is long and hard, so hard indeed that a complete triumph over all evil desires

*ἀφέωνται found in Luke 5:17-26 is said to be perfect, and as regards the form this is probably correct, but the following facts indicate that in meaning it is present. The parallel passages, Matth. 9:2-8, Mark 2:3-12, have ἀφίενται; Luke 7:47 seems to use ἀφέωνται as plural of ἀφίενται. It would hardly be possible to translate John 20:23, "whose soever sins ye forgive, they have been forgiven unto them." Here a present or future meaning is necessary. The Latins, who knew Greek colloquially, translated ἀφέωνται with remittuntur.

seems to many quite impossible. They say perfection can not be attained in this life, and consequently they make little effort to reach that goal. They hope, of course, to be perfectly happy in the next world, not so much through any change in themselves as through the changed surroundings and conditions. This is very much as a child might say: I cannot be good so long as I am in the nursery, but when I get big and can go into the parlor, I shall be perfectly good. Neither the parlor nor release from restraint ever made a bad child good. God cannot create a place that will of itself free a soul from sin, or make a sinful soul happy. The only road to happiness is through the putting away of sin. The soul must be changed, brought into harmony with God before it can be happy anywhere. But the task of removing sin seems too great. We fully realize that we cannot free ourselves from sin, and having reached this conclusion, instead of saying, "I can do all things in and through him who strengthens me," we accept the illogical conclusion, that we cannot free ourselves even with the help of Jesus. This lack of courage in the great battle, which comes from lack of faith in Jesus, is a great hindrance to Jesus in the work he came to do. We indeed praise Jesus as Savior, not, however, as Savior from sin, but as Savior from the punishment which we fear God might inflict upon us on account of sin. His labors are thought of as being directed towards God rather than toward man. He is not thought of as a Helper of man, but as a Mediator, a sacrifice, a propitiation, an advocate. The false notions that have crept into the church and into the minds of Christians under these terms must be removed before a correct conception of the work of Jesus can obtain.

Jesus As the Mediator.

Jesus is Mediator between God and man. (1 Tim. 2:5.) He is mediator, not because of some specific work, but because of all and through all that he has done and is doing to bring man to God. It ought not to be necessary to say, that the fact that Jesus is mediator does not give us the right to attribute to him anything and everything that seems to us to belong to the work of a mediator. There have been many mediators in the world, and they have done innumerable things to accomplish the desired end. In every case the conduct of the mediator was determined by his own character and by the characters and situations of the parties between whom he mediated. The work of Jesus is determined by his own character, by the character of God, and by the character and condition of man. Therefore we must not attribute to him, as mediator, anything not clearly attributed to him in the Scriptures. In our English Bibles he is said to make intercession, and this is frequently thought to be the specific work of the mediator. For practical reasons we will consider the making of intercession after and in connection with the advocacy of Jesus.

Jesus As Advocate.

The word advocate, applied to Jesus, occurs but once in our Bible. This must seem strange when we think of the great importance that is given to this office of Jesus in nearly all systems of Christology. The passage that contains the word reads as follows "My little children, these things I write unto you that ye may not sin. And if any man sin we have an advocate with the father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for our sins only but for the sins of the whole world." (John 2:1-2.) At the word advocate

there arises in our minds the image of a court with all its practices as we know them in this world. God is the judge, man the criminal and Jesus the advocate. One thing unusual in this case is that the judge is also the plaintiff. But this we readily pass by. Our mind is fixed only on the advocate. The passage says nothing of what the advocate does. The practices of the courts must supply this. It is assumed that this advocate does what other advocates do. What is expected of an advocate in such a case? By every means to free the criminal of course. He is to try to make the judge believe that the prisoner ought not to be punished. If he cannot do this by showing that the prisoner is innocent, wrongfully accused, he will try to obtain mercy for him. All this is not only quite thinkable, but is a matter of every day experience among men. In a human court the judge is not supposed to know at the outset whether the accused is guilty or not. He has not yet heard the evidence. But even when he has heard the evidence, which perhaps is incomplete, or even very conflicting, he may still not know certainly. There is still a possibility of his being mistaken. Here is room for an advocate. His services may be quite necessary to secure justice. Can this whole conception be transferred to the court of heaven? Does God not know whether man is guilty or not? Can any one imagine that Jesus is seeking to clear a man whom God wants to condemn? What may be honest, genuine human action would be a farce if engaged in by God and Jesus. They know who is guilty and who is innocent and they are one in thought, will and purpose. If any one will try to carry out to a reasonable limit the thought that Jesus is an advocate, pleading our cause with his Father, he will see the absurdity of the conception. If the judgment of God concerning anyone is wrong, then

he is in error. If his judgement is right and Jesus seeks to change that judgment, Jesus is in error, and if he succeeds in gaining his Father over to his view, they will both be in error. There can be but one absolutely correct judgment concerning a man or a thing. If God has in mind that perfect estimate or judgment and he relinquishes it for another judgment, he necessarily changes from the right to the wrong. If we believe that "the judgments of the Lord are true and righteous altogether," we should also believe that no advocate in the universe could induce him to accept other judgments. If we believe that Jesus is "the way, the truth and the life," we ought not to think that he is trying to change the true and righteous judgment of God. If we believe that Jesus and the Father are one we ought not to think that they differ in their judgment with regard to man. But after we have said all this, still the words of John remain: "If any man sin, we have an advocate with the Father." The word here translated *advocate* is elsewhere translated *comforter*. When Jesus was talking with the disciples just before his betrayal, he promised to send some one to them. As they were very sad, it seemed to our translators, that this person must be a comforter. But the man who has sinned does not need comfort so much as something else, and why Jesus should comfort God because men sin is not quite clear. Here the activity of a comforter was not needed with God or men, but perhaps that of an advocate. He might plead the cause of the sinner, and so the word "advocate" was chosen. We have seen, however, that the activity of the advocate is as little needed here as that of the comforter. The word means one called to the side of. One may be called to the side of another to render assistance of various kinds, so that some word of very general ap-

plication must be used. The word helper is perhaps the best. If we read, if any man sin we have a helper with the Father, it will not be necessary to think that he is to help us do something with God. We need a mighty helper not against God, or to controvert his judgments, but against sin. The most serious error of theology is the doctrine that Jesus did something and is now doing something to change the attitude of God towards man. God *does* not, *cannot* change. Man must change, for he is wrong. The constant teaching of the Scriptures is that man must change, must turn, must become a new creature. A man who can for a moment think that God can become reconciled to sinful man, does not comprehend the gravity of sin. It seems that Satan himself must have whispered to man "Sin is all right, if God will only overlook it, and he can be brought to overlook it through the intercession of Jesus." The Bible, on the other hand, constantly teaches that man must forsake his sins and become righteous. But if a man sin he is not to despair, for he has a Helper at the seat of power, who is faithful and able to cleanse him from all unrighteousness. We need such a Helper against our great foe—sin.

Making Intercession.

The word translated by "to make intercession" has various meanings as may be seen by the few occurrences in the New Testament. "Ye see this man about whom all the multitude of the Jews have dealt with me." (Acts 25:24.) Instead of "have dealt" we find "made suit" in the revised version, and these are translations of the word in question.

Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.—(Rom. 11:2.)

There is no intercession or pleading in this passage. Elijah gives his reason for being there by stating the facts as he understood them. He makes no request of God. He is simply talking with God. If God had spoken of destroying Israel, I think Elijah would certainly have made intercession with God for Israel. Clearly the word in question does not mean to plead or intercede in this passage.

The word occurs also in Romans 8:34.

> Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

But the 32d verse tells us that God spared not his own Son, and then asks: "how shall he not with him freely give us all things? If God has delivered up his own Son, and is willing freely to give with him all things, where is the necessity for any intercession? I do not know where one could find two passages so close together and so incongruous as are the 32d and 34th verses of the 8th chapter of Romans. Surely the translators have done Paul great injustice in making him say in this connection that Jesus "maketh intercession for us." What should the translation be? We cannot understand, much less define the work of Jesus at the right hand of God. As well try to explain to the babe in the cradle what its father is doing, when he is thinking, planning and laboring for its future as try to explain to us what Jesus is doing for us. It is enough for us to know that he is active in our behalf, and this is what the word in question tells us when we take it in its widest sense, which we must do, since we cannot limit it to any specific act.

Jesus should not be called an advocate, since his work is in no respect like that of an earthly advocate. We should not say that he maketh intercession, for there

is no room or occasion for such work. Our Father is as kind and gracious to us as Jesus is, and Jesus taught us to think of him thus. To say that Jesus makes intercession with the Father for us derogates from God's love, which is sinful.

Propitiation.

Propitiation is "the act of appeasing the wrath and conciliating the favor of an offended person." Webster adds that in theology it means "specifically the influence or the effect of the death of Christ in appeasing the divine justice and conciliating the divine favor." An angry man may be appeased by deeds that are pleasing to him. By deeds of kindness and gifts an enemy may be changed into a friend. This is well known. As the pagans thought that their gods were possessed of all the desires and passions common to men, they thought that the gods also might be appeased. Many heathen thought that the gods loved even empty honors and that they could be bribed. Perhaps no Christian ever seriously thought that God could be bribed, but that his justice may be appeased and his favor conciliated has been very generally held. Not only was it thought possible, but absolutely necessary that Jesus should propitiate God. This view has even made its impression upon our English Bible. Whence this doctrine of propitiation? Was it taught by Jesus or his Apostles? Or did the pagans, who embraced Christianity, bring it with them? Not one sentence of the teaching of Jesus indicates either the possibility or the necessity of propitiating his Father. Indeed in the whole New Testament there is nothing said about propitiating God. The Greek verb meaning to propitiate occurs only twice in the New Testament. "God be merciful to me a sinner." (Luke 18:13.) Here it is translated *be merciful.* In praying thus one might

have the thought that God might be strictly just and not merciful if he were not implored, but through prayer he might be induced to turn aside from strict justice and be merciful. (See Chapter on Forgiveness, page 83.) That would be a very near approach to the pagan conception of propitiation. But the publican's prayer may be the expression of contrition without any thought of changing God, and so it should be taken.

The other passage is Heb. 2:17.

> Wherefore in all things it behooved him to be made like unto his brethren; that he might be made a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.

Instead of to make propitiation for the sins, etc., it should read to propitiate the sins of the people. Our English translation means, and was no doubt intended to mean, that he might be a merciful and faithful High Priest to propitiate God for the sins of the people. This is the pagan idea exactly. If the writer means that Jesus was to propitiate God, why did he not say so? He would have expressed a thought with which men were and are quite familiar. But he said that Jesus was to propitiate sin, not God. But what can that mean? No pagan ever spoke of propitiating sin. Here we note a difference between the pagan conception and that of the writer of the letter to the Hebrews. Before inquiring what the word propitiate may mean, let us see how John uses the word propitiation:

> Herein is love, not that we loved God, but that he loved us, and sent his Son to be propitiation for our sins.

Let us put into this sentence the definition of propitiation instead of the word. Herein is love, not that we loved God, but that he loved us and sent his Son to appease God's justice and conciliate God's favor. This makes the passage absurd. It was God's love, God's fa-

vor that sent Jesus into the world. How then could Jesus propitiate God, or appease his justice? Why should God's justice need appeasing? Is it not right as it is? And after it is appeased, is it still justice or something else? It is clear from the above passage that John did not use propitiation in the pagan sense. He must have regarded sin as the object of the action implied in the word propitiation just as the writer of the letter to the Hebrews expressed himself. What was their conception of the action to propitiate?

Whatever the root word may have been from which we have the small group of words translated in the New Testament with the words cheerful, cheerfulness, merciful, be merciful, propitiate, propitiation, it probably meant to shine or be bright. The countenance of an angry man is thought to be dark, while that of the joyful man is thought to be bright, beaming. When the angry man is appeased, when his angry thoughts are replaced by goodwill and kindness, his countenance is changed from darkness to brightness. If the thought underlying propitiate is to brighten, to propitiate sin would be to brighten sin. This would be similar to the expression in Isaiah 1:18:

> Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Of course sins cannot be made white. The meaning must be, though your life, your character be red with sin, I will whiten it like snow. When the character is made white, the sins will all be gone. To whiten sin then means to remove sin and to brighten sin would be the same.

It is, however, probable that propitiate was used because it indicated the bringing about of the proper relation between God and man. In order to establish this re-

lation sin must be removed, and therefore sin is put as object of the action.

The certain things in this case are that Jesus is the subject and sin the object of the action "propitiate." Jesus being the subject and sin the object there is little room for doubting with regard to the act. Jesus came to destroy the works of the devil, to take away sin. When Jesus has freed mankind from sin, he will not have appeased God, for God has not been angry, but he will have pleased him infinitely. We may say that God's countenance will then beam with joy. In that sense we may say that God will be propitiated. Christians ought to use the word propitiation, as John did, and not follow heathen usage.

Jesus As Sacrifice.

Jesus is once called a sacrifice. "Be ye therefore imitators of God, as beloved children: and walk in love, as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of sweet smell." (Ech. 5:1-2.) Beck thinks that the construction is: "sacrifice for an odor of sweet smell to God," the meaning being that the sacrifice which Jesus made was very pleasing to God. There is nothing in the passage to indicate that Paul had the death of Jesus specifically in mind. It is indeed more probable that he had the whole life of Jesus in mind, from the fact that he used very nearly the same language with regard to the action of the Philippians in sending him assistance by the hand of Epaphroditus. "I am filled, having received from Epaphroditus the things that came from you, an odor of sweet smell, a sacrifice acceptable, well pleasing to God." Paul regarded all good deeds as a sacrifice well pleasing to God, as we see in this case, and also by the fact that he exhorts the Romans to present their bodies a living

sacrifice holy, acceptable to God, (Rom. 12) which can only mean that they should lead pure and useful lives. In connection with this can be taken the 8th verse of the 3d chapter of the letter to Titus, "Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they who have believed may be careful to maintain good works. These things are beautiful to God and profitable to men."* A glance at the original will show that this is the correct division of the words. Good works are beautiful, are an odor of sweet smell to God. The life of Jesus was full of good deeds, each of which was in this sense a sacrifice. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifices and to hearken better than the fat of rams." (1 Sam. 15:22.) That Jesus was not a sacrifice in the sense that an animal was when slain, and that God did not desire his death or his blood is plainly declared. (See chapter on sacrifices.)

When we consider that God loved the world and sent his Son to save it, we know that he did not need to be appeased; when we consider his glorious attributes as set forth in the Bible, we know that neither the sight nor the smell of blood could be soothing or pleasing to him. When we read the plain declarations that his desire is that men do his will and not bring animal sacrifices, we must conclude that the animal blood of Jesus, whether we think of the few drops that may have fallen from his pierced hands and feet, or of the blood and water that flowed from his side, could not have been a sacrifice well pleasing to God.

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* πιστὸς ὁ λόγος καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσι καλῶν ἔργων προίστασθαι οἱ πεπιστευκότες· Θεῷ ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

Jesus and the Holy Spirit.

Before considering the blood of Jesus it will be well to examine the Scriptures with regard to the relation of the Holy Spirit to Jesus. "And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they came over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not." (Acts 16:6-7.) Here Holy Spirit and Spirit of Jesus are two names for the same person. "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. But if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; the spirit is life because of righteousness." (Rom. 8:9-10.) The spirit that dwells in the Christian is the Holy Spirit, yet he is here called the Spirit of God, and the Spirit of Christ, and Christ himself. "But unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever it shall turn to the Lord, the veil is taken away. Now the Lord is the Spirit: and where the Spirit of the Lord is there is liberty." (2 Cor. 3:15-17.) When the Jews turn to the Lord Jesus, they will receive the Spirit, who is the Lord and who will make them free from the bondage of the law. Here the identity of the Spirit and the Lord Jesus is affirmed in the plainest words. "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying Abba Father. So that thou art no longer a bond-servant, but a son, and if a son then an heir through God." (Gal. 4:6.) The Holy Spirit is promised to believers, but here the spirit that God sends into the hearts of believers is called the Spirit of Jesus, God's Son. "For I know that this shall turn to my salvation,

through your supplication and the supply of the Spirit of Jesus Christ." (Phil. 1:19.) Peter calls the spirit that spoke to and through the prophets of old the Spirit of Christ, "Searching what time or manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories that should follow them." (1 Peter 1:11.) What Jesus says in the 14th chapter of John seems to be at variance with the above passages as we have presented them. He says, "I will pray the Father and he will give you another Helper that he may be with you forever, even the Spirit of truth." This he said after telling them that he would go away. Now if he went away and caused a different person to be sent in his place, the conclusion, which we were about to draw from the other passages cited, viz., that the Holy Spirit is the Spirit of Jesus, must be incorrect. But in what sense will this promised Helper be a different person? Certainly not in character and quality. Jesus manifested himself as a man. He helped by outer words and acts as one man may help another. His power to aid was greater than that of any man, yet it was limited to human forms. The other Helper is the Holy Spirit, which does not address man merely through the eye and ear, but he is a power in the heart of believers. He is a helper of a different form and manner, comes closer to the heart than could the man of Galilee, yet the same in essence. Immediately following the above quoted passage, Jesus says: "Ye know him for he abideth with you, and shall be in you. I will not leave you desolate. I will come to you. Yet a little while the world beholdeth me no more: but ye behold me: because I live ye shall live also. In that day ye shall know that I am in the Father and ye in me and I in you." If we may take it that Jesus went away as a man, but

returned in another form, returned as spirit, there is no disagreement between the passages nor conflict with reason. The only other possibility of harmonizing them is to assume that the Holy Spirit and the Spirit of Jesus are both present in the hearts of men, and that sometimes the one acts and sometimes the other. The view that the Holy Spirit is so entirely subservient to Jesus, that he is called the Spirit of Jesus, that is, the Spirit that belongs to him in the sense that he does his bidding, need not be considered. That John as well as Paul and Peter regarded the Holy Spirit as the Spirit of Jesus is clearly shown by the 39th verse of the 7th chapter of his Gospel. "But this spake he of the Spirit which they that believed on him were to receive, for the Spirit was not yet: because Jesus was not yet glorified." Our translators supposed John to say that the Spirit was not yet given, and so they inserted the word given. There is nothing in the context that suggests that a word is to be supplied. The translators, no doubt, thought that the spirit, which was to be given to believers did then exist, and therefore John could not say that the spirit was not yet, that is, did not exist. But if John meant to say that the spirit was not yet given, why did he not say so? It is in the highest degree improbable that John thought that a new spirit would come into existence when Jesus should be glorified. Not an absolutely new spirit, but still a spirit that had not yet been. Let us see if we can understand this. Jesus was with the Father in the beginning, and all things were made through him, yet he was not with the Father in the beginning as the babe in the manger, nor as the man of Galilee. When Jesus was born, he was a being which as such had not existed before. When on the cross, when in the tomb, when risen and glorified,—at each step he was a being that had not been before.

According to the teaching of the letter to the Hebrews the experiences of his life, of the earthly life of Jesus, were necessary to prepare him for his work of saving men. "Though he was a Son, yet he learned obedience by the things which he suffered: and having been made perfect he became unto all them that obey him the author of eternal salvation." (Heb. 5:7-10.) It is here not a question of moral perfection, for the Word that was with God and was God was surely morally perfect, before coming to earth. It must be his preparation for his work, his official perfection as is everywhere said. We may not be able to understand why these preparations were necessary to Jesus, why he needed any preparation for his work, yet we have these plain statements, that the Spirit which the believers were to receive was not until Jesus was glorified, and that it behooved him to be made perfect through suffering in order to be the author of salvation. These passages leave no doubt that the Holy Spirit, the Spirit that helps men out of sin into a holy life, is the Spirit of Jesus. Jesus is the Savior of men.

The identification of the Holy Spirit with Jesus may seem at first sight to be contrary to the doctrine of the Trinity, but it is not necessarily so. Jesus of Nazareth was not a different being, but still a different character from the Word. So the glorified Christ seated at the right hand of God is a different character from Jesus of Nazareth. Therefore one may properly speak of Father, Son and Holy Spirit. But it is true that the ordinary trinitarian doctrine of three persons now existing in the Godhead side by side would be disturbed. But why insist on this view? With most persons the chief thing in the doctrine of the Trinity is the divinity of Jesus and the personality of the Holy Spirt. The view I am presenting does not call into question either the divinity

of Jesus or the personality of the Holy Spirit, but on the contrary heartily accepts both. If reason is worth anything in such a question, it would certainly seem more probable that Jesus would continue and complete his work than that another spirit should step in and do the greater part of the saving of men. The mere fact that the Son and the Holy Spirit are mentioned together proves them to be separate and separable beings as little as the mention of soul and spirit proves them to be separate entities. The doctrine of the Trinity rests on two passages, both of which present grave difficulties. The first, Matt. 28:19, will be considered in the chapter on baptism. The second, 2 Cor. 13:13, should not be urged in substantiation of any doctrine until an intelligent meaning is found for the passage. Shall we translate communion, fellowship, or companionship of the Holy Spirit? That Paul should have departed from his usual manner of closing his letters and in this added a phrase the meaning of which has so far not been satisfactorily discovered, is very strange. It is more probable that these words were added by a later hand.

Blood of Jesus.

The word blood brings to the mind of the English reader the red fluid that flows in animal veins. Accordingly when such an one reads of the blood of Jesus, he thinks of the red fluid that flowed in the veins of the man of Galilee. In the Bible the blood of Jesus is said to cleanse, sanctify, justify, purchase. These all have been grouped into one conception. Jesus has been thought of as a Jewish sacrifice, and his blood was thought to appease God, and thus free man from his wrath. This view was very widespread, and may be regarded as the strictly orthodox teaching today, notwithstanding it involves the greatest difficulties. The thought that God could be

appeased by the sight and smell of the blood of his murdered Son is shocking. One would think that the Christian sensibility would declare it blasphemy at once. There is no Scripture for, but very strong passages against the thought that Jesus appeased or changed God in any way. These difficulties have been seen and many attempts have been made to think of the whole matter otherwise. The blood of Jesus, say some, speaks of his death, and he came to his death through his struggle for the right, for the good of humanity. He therefore died for us and thereby exhibited his devotion to the truth, and his love for us. This exhibition inspires love for him in us, and we are thereby cleansed, justified, sanctified, redeemed. In all this there is certainly truth, but it satisfies neither the demands of the human heart nor the teaching of the Scriptures. Jesus may be the best and purest man who died on account of his devotion to the truth, and for the good of his fellow men, but he is certainly not the only one who did this. The fact that he was divine cannot increase the power of his example. The examples of all such men are helpful, but we recognize clearly that they cannot save us. If Jesus has no power to save beyond that of his example, a fiction would have done as well as a real life. We need a Savior who can do more for us than we can do for ourselves, more than any man can do for us. The Scriptures represent Jesus as such a Savior.

Many men of our time affect vagueness and indefiniteness in their theological thinking. So far as this comes from humility, from the consciousness that here we can only know in part, it cannot be censured even if it cannot be praised. But this vagueness has sometimes, perhaps often, another source. One has reached the conclusion that the Bible is a human composition, with very little, if any, divine inspiration in it, yet out of considera-

tion for others, or by force of habit, or through some other not well defined impulse, one frequently still speaks of it as the Word of God. One is convinced that Jesus is human, that he did not rise out of the tomb, yet one speaks of him often as divine, and a now living Savior. It is said that the friends of Strauss arranged a meeting with exercises proper for enlightened persons such as they were, which should take the place of what we call divine service or worship. Strauss said afterward that he did not feel satisfied. He longed for some mention of the old story. He had proved to his full satisfaction that the old story was not true, yet his heart longed for it in a would-be religious meeting. This is very natural. Habit, early association had much to do with it, but there was more. A man cannot with much edification worship his own reason, nor that of his neighbor. Neither can one worship a god from whom one has received no benefit. If in the above mentioned meeting Jesus had been spoken of as the Helper, the Savior of men, it would have been meant and would have been taken in an indefinite sense, yes in an unreal sense, or it would have been rejected. As with Strauss so perhaps it is with all who have heard and believed the story of Jesus in youth. At times they long for it, and many who have lost their faith even wish the story were true. All this may explain the well known fact that men continue to use concerning Jesus language that to them has lost its real meaning. We may change one word in Emerson's line and say, "From Christ himself he cannot free." This vague or unreal use of language, however much it may be praised, is injurious to speaker and hearer, writer and reader, and it will soon show itself to be so by its effect upon the youth. In justification of indefiniteness in this matter, it is often said that the Apostles and their fellow workers preached

the facts of the life and death of Christ in forms or terms of the altar, and had no formula or theory of the atonement at all, and it is recommended that preachers do the same today. How can such a statement be proved or justified in any way? To assume that they had no theory of the atonement, is to say that they not only used words without attaching any particular meaning to them, but that they preached Jesus as the Savior of men without having any conception of how he has helped, is helping or will help men. If they had preached that Jesus had lived, suffered, died and rose again for the benefit of men, but had added that they had no conception of how he benefited men in any one or all these acts and sufferings, their preaching would have seemed ridiculous to their contemporaries. It is not right to impute such an absurdity to them. Every man who preaches that Jesus saves has some conception of how he saves. That is a necessity. Nothing can justify vagueness of language on the part of any minister in so important a matter as the salvation of men. Man wants and needs to know to the full extent of his comprehension, not only that Jesus saves but how he saves.

Those who do not regard the blood of Jesus as the red fluid that flows in the veins of the man of Galilee think it used in the N. T. in a vague sense. This ought to seem very improbable both from what has been said above and especially from the fact that the predicates of the blood in the N. T. are very definite. It is said to cleanse, to justify, to purchase. It will now be shown that it meant to the Apostoles, *Spirit*. Before examining the use of this word specifically, we will inquire whether the use of language in general by our Savior would justify such an interpretation of the word if the Apostles understood the word blood generally as we do. To the Samaritan

woman at Jacob's well Jesus said that he would have given her living water if she had asked him. He did not mean as the woman supposed, that he would have given her such water as she had been using to cook her meals and wash her vessels. Yet he said water. He meant a spiritual gift that would quicken the inner man somewhat as cool water refreshes the thirsty outer man. The resemblance between the action of the material and that of the spiritual justifies the designation of the spiritual by the name of the material. On a certain occasion Jesus said to his disciples, Beware of the leaven of the Pharisees. They thought he meant to warn them against the yeast the Pharisees used in making bread. Again he said, "Let him that hath none, sell his cloak and buy a sword." Why should not water mean water as the woman thought, and leaven mean leaven, and sword mean sword as the disciples thought, and blood mean blood as the theologians have so generally thought? Jesus did not chide the woman for not understanding, but he was not pleased with the dullness of his disciples. He had taught them plainly that food cannot defile man, and they might have learned by that time to seek a deeper meaning under the surface of his words. That is, they should have begun by this time to understand spiritually. But why call false teaching leaven? Why did he not say, take heed and beware of the doctrine of the Pharisees and Sadducees? The question answers itself. So soon as we pronounce the words we feel that the word doctrine is not so expressive in this connection as leaven. The word leaven indicates the action and its manner, the transforming power of false doctrine. Here all the parables of our Savior might be cited, for they are all made on the same principle, that of representing the moral, the spiritual, by material things, temporal states, conditions and

occurrences. All along the line of intellectual development we find examples. When a man arrived at a new conception, he did not coin a new word to express it, but took one from the physical realm for that purpose. The use of the word body is an example. When Paul says to the Corinthians, "Now ye are the body of Christ," he does not mean the body that was nailed to the cross. He meant a spiritual organization. The life giving principle of the organism is the Spirit of Jesus. Paul calls this organism the body of Christ. What could be more natural and reasonable than to name the life giving principle of this organization the blood of Christ? Blood carries nourishment and strength to every member of the body and cleanses every member. It may be said that the ancients did not know all this with regard to blood. It is true that they did not know all this, yet they knew very much of it. They knew of the importance of blood to the animal body and life. They knew indeed that it was absolutely indispensable to life. That later discoveries show a greater resemblance between the work of the blood in the animal body and that of the Spirit in the body of Christ is no argument against the designation of Spirit by the word blood.

Thus far we have been showing that the Apostles could have designated the Spirit of Jesus by "blood of Jesus," even if no one previous to their time had thought of blood as being the same as soul or spirit. But they were not the first in this matter. Deuteronomy 12:13 reads, "Only be sure that thou eat not the blood, for the blood is the soul; and thou shalt not eat the soul with the flesh." In our Bibles in this and similar passages we read life instead of soul. The Hebrew word really means soul. Why then put life instead of soul? If life is here meant to designate a state or condition, how could one

eat a state or condition? Did any human being under ordinary circumstances ever eat a part of an animal while it was still living? If by life is meant the potential principle that gives life to the organism, then it is simply the soul or spirit. By putting into the passages the word life, which is taken as a mere abstraction, we hide from ourselves the Hebrew thought. In Lev. 17:14 we find the same thought expressed in inverted terms: "For the soul of all flesh is the blood." This is somewhat varied in the 11th verse of the same chapter. "For the soul of the flesh is in the blood." Whether the Seventy had the same text before them that we now have, we cannot know, but their translation is here as in the 14th verse: "For the soul of all flesh is its blood." The Hebrew text affirms twice the identity of the soul and blood, and says once that the soul is in the blood. The Greek translation, the Septuagint, affirms three times the identity of soul and blood. The 11th verse of the 17th chapter demands farther attention: "For the soul of the flesh is in the blood, and I have given it to you upon your altars to make atonement for your souls, for through the soul the blood makes atonement." The atoning power of the blood is in its soul power. We find then in the Hebrew Scriptures the two very closely related statements: that the blood is soul, and that the blood as soul, or by reason of the soul in it, makes atonement for our souls. We have also the clearest statement that the Jews in the N. T. times understood these passages to teach the identity of blood and soul. Josephus tells us (Antiq. 3:260) that Moses forbade the use of all blood thinking it to be soul and spirit. Philo, commenting on the words: The voice of thy brother's blood crieth to me from the ground." Gen. 4:10 says that blood is the being or essence of the soul, and again that the spirit is the essence of the soul.

Now since the Hebrew Scriptures say twice that blood is soul, and once that the soul is in the blood, and the blood makes atonement by reason of the soul, and since the Septuagint which was commonly used by all Greek-speaking Christians, says in every case the blood is the soul, or the soul is blood, and since learned Jews in N. T. times regarded blood as soul or spirit, we must conclude that the N. T. writers held the same views. No pious Jew of that time questioned the teaching of Moses, that is, of the Pentateuch on any subject. It is evident that the Apostles could not have thought of the blood of Jesus as we think of the physical blood. To them it was soul and spirit, and therein lay its atoning power. If any one should think that the conception of soul or spirit as blood is too crude, he can get some help to an understanding of this by considering our use of the word brain. If we can make this word represent intellect, we need not think it strange that the Hebrews regarded blood as soul or spirit.

We have seen that Jesus took names of physical things to express spiritual things; that no other word in the language expresses so well the cleansing and vivifying work of the Holy Spirit in the hearts of the believers, as the word blood; that the N. T. writers must have regarded blood as soul and spirit, since Moses so taught them. It remains now to examine the passages in which the word blood occurs to see whether its use is in harmony with the above conclusion.

The power to cleanse from sin is ascribed to the blood of Jesus. "If we say that we have fellowship with him, and walk in the darkness, we lie and do not the truth: but if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus, his Son, cleanseth us from all sin. If we say that we have no

sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:8-9). First we note that the blood of Jesus cleanses us from all sin, and Jesus himself cleanses us from all unrighteousness. That must be the same. The blood of Jesus is said to do just what Jesus does. Then we note that the verb cleanseth is in the present tense. It tells what the blood is now doing, continuously doing, not what it did at some past time of whatever duration. It cleanseth today and it cleansed yesterday and every other past day since John wrote, and it will cleanse tomorrow and every other future day so long as there are sinful men and women, who will comply with the condition, for there is a condition expressed. "If we walk in the light as he is in the light." The meaning cannot be that we must walk in the same degree of light, for John will not allow us to say that we have no sin. God is light and in him is no darkness. He is the perfection of light and dwells in such light. But nevertheless we are to walk in the light.

When Jesus would return to his sick, or rather deceased friend, Lazarus, and his Disciples tried to dissuade him from his purpose, he said: "If a man walk in the day, he stumbleth not for he seeth the light of this world. But if a man walk in the night he stumbleth because the light is not in him." Evidently Jesus thought it his duty to go to his friend, and if he went where duty called, he would be walking in the light, and would therefore not stumble. But if he allowed this or that consideration to turn him from the path of duty he would be walking in a by-way, and not in the way on which the light of God was shining. He would consequently be in the dark and must stumble. To go forward and do one's duty or what

seems to be duty, is to walk in the light. If we then go forward and do our duty as we understand it, the blood of Jesus will cleanse us from all sin. It is clear that John thinks that even when we try to do our duty we do not always succeed, for if we did our whole duty, we should have no sin. Sin is the failure to do our duty. It must be then that the blood of Jesus enables us to see our duty more clearly and to do it more fully until we come into the perfect light. The condition on which Jesus cleanses us from unrighteousness, is that we confess our sins. This must mean that we recognize our sins as such, see wherein we have done wrong. The wrong must become wrong in our eyes; that is, something to be rejected. The confession of sins means then the turning away from the sinful things that we have done. But it does not say that if we confess our sins, Jesus will cleanse us from sin, but that he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If he is faithful and righteous to forgive, and cleanse, he will do so if the condition named is complied with on our part. But why say that he is faithful and righteous to forgive and cleanse? It is encouraging to know that he is faithful, that is, that he will not neglect anything that belongs to his office or work. What can the word righteous add to the conception? If a man is faithful in the performance of his duty, he is righteous. The word translated righteous does not necessarily, nor even generally mean righteous, but right, proper, fit. (See Chapter on justification, page 123.) Now if we add fitness to faithfulness we have perfection of work. One might be faithful in one's efforts yet incapable. But here it is said that he is faithful and fit or capable. In all this there is not the least suggestion that the blood of Jesus in any way enables or causes God to overlook sins. His

blood is not said to have any effect on God but on us. It does not change God but us; it cleanses us. The conditions named are in harmony with this. They are just such as we know are necessary for any real reformation. The first is that we walk in the light, that is, do our duty according to our best light. The second is that we confess our sins and turn from them. If the efforts of Jesus are directed towards having God overlook our sins, it is not clear why personal reformation is required. For if a man should gradually turn away from all his sins, there would be no sins to overlook. If he should turn away from some part of them, we will say one-half, and God should then overlook the other half, it is not clear what the turning away from one-half has to do with the overlooking of the other half. If God can overlook one-half the sins he certainly can overlook all. If sin abound why might not grace abound much more? Again we read in Hebrews 13:12: "Wherefore Jesus also that he might sanctify the people through his blood, suffered without the gate." Compare this passage with Rom. 15:16: 'But I write the more boldly unto you in some measure as putting you again in remembrance, because of the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles ministering the Gospel of God, that the offering of the Gentiles might be made acceptable, being sanctified by the Holy Spirit." Notice that in this writing to the Hebrews blood is used, in that to the Romans spirit is used. The Gentiles as a whole are spoken of as an offering unto God. This offering is made acceptable to God by being sanctified by the Holy Spirit. In the passage from Hebrews, Jesus is said to sanctify the people, which term includes the Gentiles, by his blood. The blood of Jesus and the Holy Spirit are represented as doing the same thing. Unless we can see that the

blood and the spirit are two different factors, each having a distinct part in sanctification, we must conclude that they are one and the same. We are said to be saved by grace, by faith and by hope. Here each is a distinct factor. The grace of God is first of all and without it there could be no salvation. But however great the grace of God might be, if man should remain without faith and hope there could be no salvation. There is the divine side and the human side to salvation, but in the above passage only the divine side is mentioned—the operation of the blood and of the Spirit. It has already been shown that the thought that the blood affects God in any way is both unscriptural and unreasonable. The Scriptures represent the blood as acting directly upon man. "The blood of Jesus, his Son, cleanses us from all sin." (1 John 1:7.) "For if the blood of goats and bulls, and the ashes of an heifer, sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered himself without blemish unto God, cleanse our conscience from dead works to serve the living God." (Heb. 9:14). Here the action of the blood is set forth very fully. It cleanses us. It will cleanse our conscience from dead works and fit our conscience for the service of the living God. This is sanctification. But how can the physical blood cleanse the conscience? That the divine Spirit, the Holy Spirit can reach the spirit of man and make the conscience purer, more sensitive and active is conceivable. This is the purpose of the indwelling of the Holy Spirit.

There is, however, one thing said about the blood that is not said of the Spirit. The blood is the price with which Jesus ransomed or purchased the church. "Take heed unto yourselves and unto all the flock, in which the Holy Spirit has made you overseers, to feed the church

of God which he purchased with his own blood." (Acts 29:28). "Having foreordained unto adoption as sons through Jesus Christ unto himself according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace." (Eph. 1:5-7). "And if ye call on him as Father, who without respect of persons judgeth according to each man's work pass the time of your sojourn in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold,—from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ, who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake who are through him believers in God, which raised him from the dead, and gave him glory; so that your faith and hope might be in God. Seeing that ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed but of incorruptible through the word of God, which liveth and abideth." (1 Peter 1:17-23). "Unto him that loveth us, and loosed us from our sins by his blood." (Rev. 1:5). "And they sing a new song, saying worthy art thou to take the book to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom, and priests and they reign upon the earth." (Rev. 5:9). These passages are sufficient to show that the conception of a purchase made with the blood of Jesus was common to the New Testa-

ment writers. This doctrine has very generally been accepted throughout the church. How was and is this purchase thought of? We may say of patriots that they purchased the liberty of their native land with their blood. We do not understand by this that they weighed out so much blood which some one accepted as payment for the liberty of the land. We mean in their effort to gain or maintain the liberty of their land they had been called upon to fight, and in so doing they had been wounded or perhaps killed. In this manner we might say that missionaries have purchased with their blood certain peoples to God. There can be no doubt that Jesus has purchased people unto God with his blood. This would mean that he was true to the right even unto death and that by his powerful example he induced many others to choose the right. While all will admit the truth of this, it is not probable that many will accept this as the full and exact conception of the purchase made through the blood of Jesus. It has generally been thought of as a real purchase, that is, a purchase in a commercial sense. In such a purchase there must be four things: the seller, the buyer, the thing sold and the price paid. Jesus is the buyer, man the thing bought and the blood of Jesus the price paid, but who is the seller? The time was when the church answered that the devil was the seller. It was thought that Jesus bought man from Satan. It is strange that this view prevailed so long, since Satan never was the rightful possessor of man, and the transaction, as thought of by the church, was not moral on the part of Jesus. As Jesus is said to have offered himself to God, a somewhat indistinct idea seems to prevail that Jesus bought man from God. It is not probable that anyone ever thought this out fully and distinctly. It is only one of the hazy half conceptions that

have existed only too long in the church. How could Jesus buy anything from God, since he says: "All things whatsoever the Father hath are mine?" Then the Scriptures say that he "purchased unto God." Why should he purchase man from God? From the thought of delivering from God's wrath to the thought of delivering from God is not far. But both are contrary to the Scriptures as we have seen. If Jesus bought neither from God nor the devil there is but one possible seller, and that is man himself. When Paul says, "ye are not your own; for ye have been bought with a price," (1 Cor. 6:19) does he not indicate that they would be their own if they had not been bought? If they were their own, but are no longer so because they have been bought, they must have sold themselves. If the man is the seller and the thing sold, Jesus must give to man the purchase price, that is, his blood. God gave Jesus and Jesus gave himself to mankind in general in that he became a man, became a member of the race. But Jesus proposes to give himself, give his Spirit to each individual upon a clearly stated condition, that is, that the individual love Jesus with all his heart. "If any man love me he will keep my word, and my Father will love him, and we will come unto him and make our abode with him." (John 14:23). In another place he puts it into the negative form. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." (Matt. 10:37). Instead of worthy we might read worth. The meaning is essentially the same, but the latter is the commercial term. This says plainly that Jesus will not give himself to and for a man, who loves anything more than he loves Jesus. If a man gives himself with all his affections to Jesus, Jesus will make his abode with him, that is, he will give himself to the man. The man must give up himself.

Three passages bearing on this seem at first sight somewhat difficult. "He that findeth his soul shall lose it, and he that loseth his soul for my sake shall find it." (Matt. 10:39). "For whosoever would save his soul shall lose it, but whosoever shall lose his soul for my sake, the same shall find it." (Luke 9:24). "He that loveth his soul loseth it, and he that hateth his soul in this world shall keep it unto life eternal." (John 12:25). The reader will note that in our Bible life is used instead of soul. These passages have generally been thought to refer to martyrdom. The necessity of willingness to suffer martyrdom is certainly implied, but it does not exhaust the meaning. The passages are of like import, but that of John is the fullest and clearest. To love one's soul is to love one's self. To hate one's soul in this world is to deny one's self in worldly things. Jesus places in opposition self-love in worldly matters and self-denial in worldly matters. The self-contented man, the selfish man being unsympathetic grows colder, more crabbed and disagreeable as the years go by. He is plainly a withering, a perishing man. On the other hand the man who relinquishes self for Jesus, grows kinder, more helpful, more joyful, wiser and stronger. Here all is life and growth. That soul is saved from the deadly influence of selfishness, which is sin. But this is giving self to Jesus for Jesus.

The man gives himself to Jesus and Jesus gives himself to the man. Christ in the man and the man in Christ, as Jesus said: "Because I live ye shall live also. In that day ye shall know that I am in the Father and ye in me and I in you." (John 14:20). We will now turn to the passages quoted, especially Eph. 1:5-7 and Peter 1:17-23. We will observe that with Paul the redemption through his blood "is the same as the forgiveness of our trespasses." Now we have already found that forgiving

of trespasses is the putting away of sins. Sins can only be put away by an earnest effort on man's part with the help of the Holy Spirit. "Redemption through his blood is deliverance from sin through the help of the Holy Spirit. Peter's language is quite in harmony with this. He says: "Knowing that ye were redeemed from your vain manner of life handed down from your Fathers." They were redeemed from a vain and empty life and this seems to be equivalent to being begotten again through the word of God, which liveth and abideth forever." The rescuing from a vain and foolish life is certainly the work of the Holy Spirit and to be begotten again through the living and abiding word of God, cannot be different from being begotten or born of the Holy Spirit. These passages show as conclusively as the others that the blood of Jesus Christ is the spirit of Jesus, which Jesus gives to man who surrenders himself, to help him out of the power of sin and Satan into the glorious liberty of the sons of God. When we consider the appropriateness of the appellation no doubt can remain with regard to the identity of the Spirit of Jesus and the blood of Jesus. The church is the body of Christ and that which is constantly bringing nourishment to every part, and cleansing every part of this body is the Holy Spirit which is the Spirit of Jesus. No other word would so fully describe the work of the *Holy Spirit* in the body of Christ, the church, as the word *blood.* It is the life of the body. Without the Holy Spirit the church is dead. The application of everything said of the blood of Jesus to his physical or animal blood is a part of that great error of theology in imagining that Jesus suffered and died as a substitute for guilty man to appease God's wrath.

Justification.

To justify would mean according to the structure of the word, to make just. But in use it means, "to prove or show to be just, to vindicate, etc. (Theol.) To treat as if righteous and just; to pardon, to exculpate; to absolve." (Webster). It is said that the Greeks never used the word which is translated by the word justify in the New Testament in the sense of to make just. This is no doubt true, for a word with such a meaning has hardly a place in a purely human speech. But if we believe that God can and does do more than we can do, we must expect either some new words, words not found in human vocabularies, or the expansion of the meaning of some human words. It is interesting to compare the word sanctify with the word justify. Our lexicographers do not hesitate to give "to make holy" as the meaning of sanctify. With this meaning the word sanctify has no place in human speech, for man has never made any person or thing absolutely holy. They set persons or things apart for sacred uses by rites and ceremonies, but the person or thing was not *made* intrinsically holy thereby. We say then that the word *justify* means to make just, as the word *sanctify* means to make holy. But what does the word *just* mean? Words may be used in a relative or in an absolute sense. We say God is good and a certain man is good. The word good does not mean the same in the two sentences. When we say God is good, we mean that he is absolutely so, that he is without fault, failing or defect. Not so with the man. He has faults and failings, yet compared with men generally, we may call him good. He is relatively good. He may be good only for some purpose that we have in view. John says: "If we say that we have no sin we deceive ourselves and the truth is not in us." (1 John 1:8). Again: "Now are

we the children of God," (3:2) and "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin because he is born of God." (1 John 3:9). Now if we are sons of God we are born of God and if we are born of God we cannot sin, yet if we say that we have no sin we deceive ourselves and the truth is not in us. If all these statements are taken in the same sense, there is a plain contradiction. But if we understand that John meant that we are the children of God to some degree, that we are partially so, but whosoever is completely born of God cannot sin, there is no contradiction. So long as we are only partially the sons of God we have sin, but when we reach the absolute birth, when we are wholly of God we shall be entirely free from sin and its allurements. This case is cited to show the importance of giving heed to the sense in which words are used, that is, whether they are to be taken in their *absolute, relative* or *approximate* sense. But what does the word *just* mean in the Bible? Prof. Kautsch* has discussed very fully the Hebrew words which are translated just, righteous, righteousness, etc., but as his book may not be in easy reach of many, the result is here given. The word translated just or righteous may be applied to any person, animal or thing that is adapted to the intended use; as we say, "He is the right man for the place, that is the right horse for this work, that is the right plow for this ground, etc. This is equally true of the corresponding Greek word.† Let us now consider justification by faith, keeping in mind the true meaning of the word: "And Abraham believed God and it was reckoned unto

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* Die Wurzel צדק und ihre Derivata.

† δίκαιος means right, fit, proper. δίκαιός ἐστιν ἀφεῖναι τὰς ἁμαρτίας means, he is fit, proper, has all the qualifications to put away sin. In I John 1:9 ἵνα ἀφῇ is put instead of ἀφεῖναι according to later Greek usage. "He is righteous to forgi ve" conveys no meaning.

him for righteousness." (Gen. 15:6; Rom. 4:3; Gal. 3:6; James 2:23). This is usually understood to mean that God overlooked Abraham's faults and regarded him as a righteous man because he believed him. But it is a fixed principle of God's judgment, often expressed in the New Testament, that every man shall give an account for what he has said and done. Every man shall be judged by his deeds. There is no intimation that anything will be accepted in lieu of anything else. Now we must either set aside this declared principle of God's judgment, or question the correctness of the above interpretation. If we render the passage according to the strict meaning of the words, it would read, "And Abraham believed God and it was reckoned unto him for fitness. That is, God had a purpose. He wished to found a peculiar family and nation, and inasmuch as Abraham believed God he was reckoned fit to become the founder of that family and nation. It does not say that the faith of Abraham was accepted for righteousness, but in spite of his shortcomings, on account of his faith he was reckoned fit for the purpose which God had in view. A man who does not believe God is not fit for God's work. Little faith constitutes little fitness; great faith great fitness and absolute faith, absolute fitness which would be absolute righteousness. We are now using the word faith in what we believe to be its meaning in the New Testament. (See chapter on faith, page 00). The man who is wholly fit for God's purpose is as he should be, right or righteous. Justification is the process of making men fit for God's purpose, which is that they shall be like his Son and have fellowship with him. God will make us fit for his society. If this could be done by a judicial act, there is no apparent reason why God should not at once justify the whole world. It ought to be clear to every one that so great a

work as preparing vile men for the society of angels and of God himself cannot be accomplished by a forensic act, nor in a very short time by any means. Man's impatience has set limits to God's work in very strange ways. Conversion is compressed into a very few days, or it may be a few minutes. Justification is still swifter—as quick as the thought of God. With many conversion being accomplished justification is left to God and sanctification to the other world. Conversion is the turning from wrong to right, from sin to holiness, from Satan to God, and must continue till every vestige of wrong is gone, and the heart and life are in accordance with the will and purpose of God. Conversion then covers the whole ground from the first turning from the wrong to the right, till perfection is reached. Conversion is the same as justification which is the same as sanctification. These are names for the different sides of the same thing. In conversion or turning, the human side is a little more emphasized than in the others. Where there is a partial conversion there is a partial justification and a partial sanctification, but a part should never be taken for the whole.

The contention is not that the word justify is never used in the New Testament in the sense of exonerating, excusing, for it is used in this sense when it is used to represent the acts of men, especially bad men, as in Luke 10:29, the lawyer wished to justify himself, that is, he wished to find an excuse for not complying with the law; and in Luke 16:15 Jesus says to the Pharisees that they justify themselves, by which he certainly did not mean that they were making themselves righteous. But when the word represents an act of God, then it must be understood in a sense consistent with God's character. When it is said that God justifies the ungodly, (Rom. 4:5) we must not think that he merely excuses or whitewashes the

ungodly, but that he makes them really just. If God had been seeking a reason for excusing man, works would have answered the purpose better than faith. This statement may be taken as self-evident for men have almost universally accepted it and acted upon it. The thought of justification as an act of excusing is the reason for the high estimate set on forms, rites and ceremonies, such as circumcision and baptism. Works have no power to make a man better, but through faith Jesus can lift man up to God. It is only through faith that man can be justified, that is, made perfectly righteous.

Teaching of Jesus.

Whatever else men have thought about Jesus, they have generally admitted that he was a great teacher. Indeed if one should affirm that he was the greatest teacher the world has ever seen, very few would dissent. But Jesus did not gather his disciples into a lecture room, and there deliver his teachings in successive and connected discourses. Neither did he give the world a doctrinal system in book form. There is but one mention in our gospels of his writing, and that is in a very doubtful passage. (John 8:1-12). If he did write with his finger upon the ground, no one has told us what he wrote. He went from place to place with his disciples, and mingled freely with all classes of people, and delivered his teaching as the occasion, that is, something in his surroundings, suggested. Matthew tells us, however, that he once went up into a mountain, sat down and taught his disciples. What Matthew has recorded of his words spoken at that time, is known as the Sermon on the Mount. Although this sermon contains only about 2300 words, and may easily be read in 15 minutes, it is usually divided in our Bibles into 19 paragraphs, and the sentences in some of these paragraphs are generally not thought to have real

inner connection with each other. According to the common conception this is not a sermon, but a collection of sayings, each good in itself. I hold this view to be false, and believe that Jesus presented in this sermon a doctrinal system in logical order. To show this would be somewhat difficult, for the old impressions with regard to a passage of Scripture so familiar as this, can not easily be replaced by new ones. It is very much to be regretted that this sermon has not been understood, for when understood it is a key to his entire work as well as to his other teaching.

As already said the teaching of Jesus was called forth by the occasion. Such lessons are all the more impressive if understood. But Jesus was not understood even by his chosen Twelve. To commit teaching thus to such leaden ears and gross hearts would seem more hopeless than to write them on leaves and cast them to the winds. But the teaching of Jesus was not lost. He clothed his thoughts in forms that preserved them for future generations. He has left us an outline of his teaching, not so full as the Sermon on the Mount, yet so comprehensive that we may easily arrange all his teachings in it, and so clear that it can hardly be misunderstood. This is given in the five parables beginning with "the lost sheep." A careful examination of these parables will show the correctness of the above statement.

In the parable of the lost sheep Jesus assumes that there are some persons who are lost. This he could well assume for no one ever doubted it. There are persons who are lost to their family, to their friends, to society, to their country. They are so, if they are worthless, and still more so if they are injurious, and one can hardly be worthless without being injurious. Jesus does not say that all men are lost. That would have been offensive

to many. On the contrary he allows his hearers to take it for granted that there are some, perhaps many, who are not lost. He speaks of the ninety and nine righteous persons who need no repentance. Starting with the undoubted fact that some are lost, he told them of the joy in heaven over one sinner who repenteth. He does not say that there is joy over the finding of one sinner, nor that God is seeking sinners, yet this is clearly implied. To suppose that the heavenly powers are idle spectators of the struggles of sinners, and that they rejoice over the repenting sinner would be absurd. As the joy in heaven over the repentance of one sinner is great, so the effort put forth by the heavenly powers to accomplish this end is great. The truth that God is seeking the lost was not new to those whom Jesus was addressing. Had not God often and earnestly called on his people to return to him? Turn ye, turn ye, why will ye die? I have no pleasure in the death of a sinner, saith the Lord. Yet Jesus would impress upon the minds and hearts of his hearers and of all men in all ages the two facts, that there are lost persons, and that God is seeking the lost, and therefore he gave three parables concerning the lost. The shepherd seeks, finds and rejoices over the lost sheep; the woman seeks with great diligence, finds and rejoices over the lost coin; the father rejoices over the return of the lost son. We have been thrice told and yet these truths have not been properly pondered.

The third parable is not merely a repetition of the first and the second. In the first an irrational animal goes astray and wanders farther and farther away until the shepherd finds it. The easiest way he could bring it back to the fold was to lay it on his shoulders and carry it. The sheep was guilty of no moral wrong in going astray and had no part whatever in its own recovery. The sec-

ond is similar to this. The piece of money did not lose itself, and it did nothing toward finding itself. It is therefore manifestly incorrect to represent Jesus as doing in every respect with the sinner as the shepherd did with the sheep. These parables emphasize the facts that there are lost persons, and that Jesus is seeking the lost, but the manner of seeking and of finding and of bringing home must be different from that of the shepherd, and of the woman. The shepherd did not seek the sheep as the woman did the coin, but each sought according to the thing lost.

The third parable presents a lost man. The son leaves his father voluntarily. He asked for and received his portion from his father. Did the father not know the weakness, the folly of his son? If he did, we should have expected him to say, Son you must remain under my care. A human father might not know his son's weakness, but God knows the human heart, and it is the universal belief that Jesus made the father represent God at least in some measure. However contrary it may seem to our sense of propriety, it is a fact that God gives each his portion, and seemingly permits him to go his way. The crime as well as the deed of righteousness is done through God-given strength. The fact that God gives each his portion and seemingly lets each go his way might well lead us to consider the efficacy of the very strict parental restraint often thrown around children, and of legal enactments for the betterment of erring men. Jesus was not in haste to correct people. This may be seen at the home of Martha. He certainly saw that Martha was not doing the best thing, yet he did not correct her till she made it necessary by her demand upon him. He even refused to interfere when one brother was wronging the other.

(Luke 12:13-21). He, however, gave instead a lesson which, if heeded, would correct that and many other wrongs.

The going away of the son was a voluntary act, and so must his return be. It is not said that the father found him feeding swine and bore him home in his arms or on his shoulders. The son remained in the field till he came to himself and then must walk home. At first sight it might seem that the father did not seek his son at all. But in that case a chief fact of the preceding parables would be wanting in this. On closer examination it will be seen that the son does not come to grief, and to himself, merely through his riotous living. "There arose a mighty famine in that land, and he began to be in want." The famine was not the result of his folly, and it would not have been mentioned if it had been a mere accident, if it were permissible to speak of accidents in God's world. It is spoken of as one of the factors, an important factor indeed, in bringing the son to a change of mind. The famine is not expressly attributed to the father, for the parable in its outward form does not transcend the limits of human possibility. But so soon as the mind penetrates to the inner meaning of the parable, and sees whom the father represents, it recognizes that God caused the mighty famine. A devout Jew could hardly do otherwise than attribute the famine to God. The diligent seeking set forth in the first and second parables is here implied in the famine. But the love of the father clearly shown in his joy over the return of his son, forbids our thinking that the famine was the only act of seeking. We must think of it rather as the last resort. God seeks more through abundance than through famine, more through sunshine than through storm, more through health and

prosperity than through sickness and adversity. But those who cannot be found by gentleness and loving kindness must be sought otherwise.

The son was lost and found again. We have seen how he was lost or went astray, and that he was found through a famine. The finding here means that he came to himself, that is, he came to his right mind. He had not been sane. His mind was perverted, and nothing appeared to him as it really was. He thought a life away from his father would be happier than a life with him. Righteousness was irksome, while sin and folly seemed to be pleasure. But he came to see that he was not happy but miserable. How very miserable he was, he, of course, could not at once comprehend, but he realized his condition far enough to see that the life with his father was far better than the life he was then living. He determined to return to his father's house. But how could he return, and what steps would bring him home? To answer these questions we must consider where he had gone and how he had gone. The lost son "took his journey into a far country." One can not go away from God by traveling many miles in any direction, but one can go very far from him without leaving the house in which one was born. One can go away from God only in one's thoughts and affections. Not steps or bodily motion of any kind, but the tendency of the heart takes one away from God. This lost son, as every other lost son, went away from God in that he thought continually more and more about himself, and correspondingly less and less about God. He loved himself and his sensual pleasures more and more, and God he loved less and less. It must not be thought that Jesus meant that this lost son wasted his money. Some lost sons do waste their money and become very poor, even beggars. But many become rich even

millionaires. What is common to all lost sons is that they waste their God-given powers in unrighteous living. To Jesus a millionaire who is trying to satisfy his soul with sensual pleasures, is as one trying to fill himself with husks, or better, with swine's feed. This lost son, whether rich or poor, was seeking pleasure in and through sensuality, that is, in the practice of any one or any number of the things comprised under "lust of the flesh, lust of the eye and the vainglory of life." When these practices failed of their desired effect, as is usual, he went into deeper and grosser sensuality. When the intensified sensuality brought no longer pleasure but disappointment, life began to be very dreary. He came to himself, discerned his destitution, and at the same time remembered the peaceful and happy lives of servants of God whom he had known. He longed to share that life with them . "How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and I will say unto him, Father I have sinned aginst heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." Here is the recognition of spiritual poverty, and mourning over the same; here is meekness and a longing for a better life. It is plain that Jesus has here put into action the beginning of the Sermon on the Mount. There we read, "Blessed are the poor in spirit," here the lost son discerns his destitution: there we read, "Blessed are they that mourn," and here we find the lost son in deep grief; there we read, "Blessed are the meek," and here we hear the lost son say, "Make me as one of thy hired servants." There we read, "Blessed are they who hunger and thirst after righteousness," and here we hear the lost son longing to be again in his father's house, to be at peace with God. The steps then by

which he returned to his father are those marked out in the Sermon on the Mount. Indeed there are no other steps by which one can return to God. The beginning of every betterment in life is necessarily the recognition of the need of such betterment. There is joy in heaven over one sinner who recognizes the need of repentance and repents, but there is no joy over the ninety and nine who need no repentance, that is, who do not feel, recognize the need of repentance. There is no one who does not really need repentance, but there are thousands who do not feel the need of it. Of these Jesus speaks in terms of their self-valuation, and calls them persons who need no repentance. So the persons who have discovered their spiritual poverty he calls the poor in spirit. The one who needs no repentance is just the opposite of the one who is poor in spirit. The first step then is to recognize one's spiritual poverty, and the second is to mourn over it. A man must be indifferent to spiritual good, spiritual riches, which is righteousness, if he is not concerned about his spiritual poverty. This consciousness of one's own imperfection and weakness must eradicate all haughtiness, arrogance and harshness towards others. Therefore, blessed are the meek, the gentle, the tender, the sympathetic, for the word in the original admits of any and all these shades of meaning. One cannot mourn over spiritual poverty without longing for its opposite, spiritual riches or righteousness. It is best to think of righteousness as right being. To be righteous is to be right, that is, as one should be before God. Spirituality and righteousness are frequently taken in a very narrow, yet very vague sense. Spirituality must be the same as the fruit of the Spirit, which is, "love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control." When Paul says love, he means primarily love to

God, and love of God includes the love of goodness, beauty, truth, purity, nobleness, wherever they may be found, in nature, in literature, and in the lives and actions of men and women. Joy and peace are not affections suddenly placed or strangely produced in the soul, as one might put packages of something into a receptacle. If they be sane and intelligible, they must be the result of a proper comprehension of the value and relation of things. The soul must be free from the sway of passions and foolish notions. That this cannot be attained otherwise than by serious and prayerful reflection under the guidance of those who have themselves been made free by the truth is evident. What shall we say more of long suffering, kindness, goodness, faithfulness, meekness and self-control? Are these to be found elsewhere than in refined and ennobled souls? The man who has the fruit of the Spirit is developed in intellect, rich in knowledge and strong in every virtue. He is a thoroughly cultured man. Spirituality or righteousness means the proper development of the whole man according to the plan and purpose of God his Creator. That there are serious misapprehensions with regard to this is evident from the fact that many people are trying to be religious without being cultured, while perhaps a greater number are trying to be cultured without being religious. Both efforts are equally futile. Truly blessed are they who hunger and thirst after righteousness, for this is the longing after the full and harmonious development of all their powers. One who has discovered his own deficiencies and is manfully striving to get right, will feel the need of God's mercy. One who seeks and hopes for God's mercy must not be unmerciful to his fellows, else he would be like the servant, who having been released from prison and from a great debt by his lord,

refused to have patience with a fellow-servant; in consequence of which his lord rescinded the favors granted, and compelled him to pay all that was due. (Matt. 18:23-25.) "Blessed are the merciful, for they shall obtain mercy."

In thus walking meekly, loving mercy and seeking righteousness the heart and life are cleansed. But the cleansing of the heart is not merely the putting away of coarse and sensual thoughts and desires. It is that, but it is also much more. All foolish notions of life, all superstitions, all beliefs recognizing in any way fate or magic must be utterly removed. This is not an easy matter, for magic has long had a firm hold on the human mind. All religions except that of the Bible are full of magic; and it would be difficult to find a so-called Christian theology that does not show some trace of the influence of magic. The cleansing of the heart is the act of coming into the right relation to God the Creator of all things. As we come into the right relation to him, we understand him, know him better. "Blessed are the pure in heart, for they shall see God." One always sees God in proportion to the purity of the heart. When the heart has been made perfectly pure we shall see him as he is. Purity of heart is the highest personal attainment, and from this results the highest joy—to see God, to understand God, to associate with God! The pure heart, rejoicing in its peace, in its harmony with God, desires that all men might share the same, and glady reaches out a hand to the fallen, the benighted, the lame, the blind, to bring them to the light and to the enjoyment of health and peace; and while it does much by conscious effort, it does still more by its intrinsic worth and power. Jesus is the Prince of peace, the great Peacemaker between God and man. Likewise the pure heart is constantly remov-

ing from darkened hearts the enmity against God, and so making peace. As purity is the highest development, peacemaking is the highest activity and influence of the human soul. "Blessed are the peacemakers, for they shall be called the sons of God," they shall bear the same title that Jesus bears.

We should observe that of these seven steps five pertain to personal culture, while only two, the showing of mercy and the making of peace are actions that go out to others. The making of peace is the broader, the higher, in fact it comprehends the showing of mercy. The making of peace is the one great activity of those who would be the sons of God. Everywhere in this sin-cursed world there is strife. Nation is in conflict with nation, class with class, neighbor with neighbor, yea more, every soul suffers anguish by reason of the conflicts that rage within, and all this because man is at variance with his God. To make perfect peace between the nations, classes, and individuals, one must bring peace into the soul—peace with itself and with its God. In considering these steps which lead from the lowest degradation to the highest exaltation, even into the presence and society of God, we must not think that each step must be completed before the next is begun. It is not to be understood that one must come to a full comprehension of one's spiritual poverty before one begins to mourn. In point of time, we may say, they are simultaneous, but they are related to each other as cause and effect. Oft will the spiritual poverty be discovered, and the course will be rebegun till the last vestige of sin is removed from the soul.

In these few sentences, the so-called beatitudes, Jesus has indicated the way out of poverty to riches, out of darkness into light, out of death into life. All the rest of the Sermon on the Mount is a development and eluci-

dation of these sentences. He completes the law by showing its real intent and purpose, so that it may be a greater help to us; he warns us against the great danger of falling into ostentation and the love of approbation, when we do our righteousness, which he divides into alms-giving, prayer, and fasting. All that we do to others should be done with the purpose of benefiting, so that alms-giving may well represent, if not fully comprehend all our deeds to or for others. Prayer is our intercourse with God. Fasting well represents all acts of self-culture. Our acts towards our fellow-beings, our acts towards God, and our acts toward ourselves make up our whole life. He warns us against the love of money, and against yielding to the enticements of the world, and against harshness, but commends gentleness, mercy and sympathy; and finally urges us to seek first the kingdom and his righteousness, adding that we must enter into it by the narrow gate and the straightened way. This straitened way is undoubtedly the way he marked out in the beginning of the Sermon. All other ways, so often and loudly proclaimed, are so many attempts to climb over the wall instead of entering through the door or gate. The lost son of the parable must have returned to his father by this straitened way.

When the lost son is joyfully received by his father, he passes out of our sight, and his brother comes into view. This elder brother thought himself very good indeed. He declared boldly that he had never transgressed any of his father's commands. He is clearly one of the ninety and nine who needed no repentance. In his own eyes he was good enough. The kind father permits him to arrogate so much. He does not rebuke him but gently entreats him. But he is sore displeased with what his father has done and is doing, and he will not enter into

his father's house nor into his father's joy. How unlike his father is this self-righteous son! The younger son had sinned grossly but he had returned to his father. The elder brother with all his outward correctness of life, was in his thinking and feeling very far from his father, so far indeed, that he could not understand his father, much less enter into his joy. He was in short a worse man than his brother. Jesus said "that the publicans and harlots go into the kingdom of God before you" (chief priests and elders of the people). There are three classes: those who recognize their spiritual poverty, and mourn over it; those who know that they are sinners, yet do not take this to heart, are indifferent to a better life; and those who feel no need of repentance. The first and second classes know and confess that they are sinners, the third are they who justify themselves, and are therefore an abomination in the sight of God. All men are therefore sinners, are lost. This was not announced at the beginning, but is clearly shown by the parable.

The teaching of these three parables is that all unregenerate men are lost, whether they recognize the fact or not, and that God is diligently seeking the lost. He finds the lost by bringing them to themselves, to their right minds. When they come to themselves they must and they will arise and go to their Father. The way is long and strait, and there will be those who will revile, as did the elder brother, and will even persecute, but the Father meets and accompanies the returning son, so that whatever the difficulties of the way may be, he arrives finally safe at the house of rejoicing.

"There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this I hear of thee? render the account of thy steward-

ship for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first. How much owest thou unto my lord? And he said a hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said a hundred measures of wheat. He saith unto him, Take thy bond and write fourscore. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into eternal tabernacles." This parable is addressed to the disciples, by which appellation we are not to understand the twelve exclusively, but all who recognized him as their teacher. He presents to them a man of this world, who has learned that all his means of support are about to be taken away from him. The first thought that comes to his mind is that he must provide for his future. He first thinks of honest toil, and then of begging. That is, he thought of providing for his future by works, by his own efforts. His final thought was to make friends who would receive him as a friend, as an honored guest into their houses. He called together his lord's debtors. We learn from a parable in the 18th chapter of Matthew, that a debtor, if he had not wherewith to pay, might be cast into prison, or he and his wife and his children might be sold. It is reasonable to sup-

pose that some, if not all, of these debtors were at the time unable to pay. If so, they were wholly at the mercy of the steward, who was the legal representative of his lord. They must have been filled with grave anxiety when the steward demanded, How much owest thou my lord? The question was quite unnecessary unless it was intended to make the debtor feel the danger of his position, for the steward had the bond in his hands, and could read the amount. Instead of demanding payment he bade one write fifty measures of oil instead of one hundred, and another eighty measures of wheat instead of one hundred and so on. He did not make a general reduction according to a fixed scale, but he dealt with each individually, so as to bind each to him by a bond of gratitude. In doing this he was exercising his legal right. He used the right, the means still in his hands to make friends, who would receive him into their houses, when he became destitute. He acted dishonestly, for he was a son of this world, but he acted with energy and worldly prudence. Jesus hereupon declares that the sons of this world are wiser in their affairs than the sons of light, or the enlightened are in their matters. The justification for this affirmation lies in the fact that this representative of the sons of this world acted with energy and wisdom in providing for the future, while the children of the light are comparatively lethargic with reference to the great future that lies beyond this life. Every believer in a future life knows that every thing that contributes to his support in this life must cease to do so at death. "We brought nothing into this world and it is certain that we can carry nothing out." (1 Tim. 6:7.) So every believer in a future life knows at death he will come into the same condition with regard to support, into which the steward came when the stewardship was taken from him. But

does he act with the same energy and wisdom? On the basis of this parable Jesus earnestly admonishes his disciples to use the unrighteous mammon, which they controlled, so as to make friends who would receive them into everlasting homes. By mammon we usually understand money. Unrighteous mammon would then be ill-gotten gain. It is also usually thought that the friends are to be made through deeds of charity, by giving alms, etc. It is then objected that ill-gotten gain should not be given as charity, but returned to the rightful owner. It should have been observed that there is not one word said as to how the unrighteous mammon should be applied. It is only said that they should make friends therewith. The use of the unrighteous mammon will depend wholly upon the character of the person whose friendship one seeks. It seems to me that two views are possible with regard to unrighteous mammon. On account of the sinful acts of men in their struggle for wealth, one may regard all earthy possession as polluted with sin. It is also possible to think that Jesus names the unrighteous mammon as if he would say, use the unrighteous mammon to gain friends, and of course, so much the more the righteous mammon, indeed all the goods and powers you possess. It is not necessary to stop to consider why Jesus used this expression. It is more important to have clearly in mind who are the persons whom we should seek to gain as friends. Since these friends are to receive us into eternal tabernacles, they must have power over the eternal. They can therefore be no others than God and his Christ. The admonition then is that we use our earthly possessions and all our powers so as to make God our friend. The character of God fully defines and determines the manner of using these possessions. That it is possible to make God

our friend by the use of our possessions and powers, is clearly shown by the description of the judgment given in Matthew 25, in which Jesus says with regard to every good deed: "Inasmuch as ye did it unto one of these my brethren, even these least ye did it unto me." Every good deed is then done to Jesus, and he will not fail to show himself grateful. But the deed must be really good, what God will call good. To learn what constitutes a good deed we must turn again to the Sermon on the Mount. Only acts done according to the principles there laid down are good. All our deeds must be done with one and the same purpose, namely to please God. The eye must be single and directed to Him alone. If we use our means, which comprise not only our money, our realty, our goods and chattels, but every power and faculty of the soul, to please God, we are laying up treasures in heaven, for we are gaining the friendship of God, who can and will finally receive us into His mansion. If we use our means selfishly, or with an eye directed to men, we are laying up treasures on earth, where moth and rust doth consume and thieves break through and steal.

The fact that Jesus chose a steward to show the true relation of man to earthly possessions suggests the thought that Jesus does not regard man as possessor of the things which he controls during this life. He seems to say to all men, You are mistaken in thinking yourselves owners. You are only stewards, and your Lord will one day say to each of you, Render the account of thy stewardship for thou canst be no longer steward. This view is confirmed by what Jesus says after finishing the parable, namely: "If therefore ye have not been faithful in the unrighteous mannon, who will commit

to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?"

"And the Pharisees, who were lovers of money, scoffed at him." More literally, they turned up their noses at him. No doubt it seemed to them that Jesus was suggesting to the publicans that they could buy their way to heaven. They knew exactly how one could get to heaven. One must be a child of Abraham, must be circumcised, bathe frequently, keep the Sabbath, wash one's hands before every meal, pay tithes of mint and cummin, etc. We dare not censure the Pharisees severely, when we remember that religious people generally regard the idea of getting to heaven simply by being good as absurd. Nearly all hold with the Pharisees that some sacramental acts are the essential things. The performance of such sacramental acts enables one to justify one's self, that is, to be self-righteous, for however imperfect the daily life may be, these acts may be attended to perfectly. The self-righteous enter into the kingdom violently. They do not enter it by the steps named in the Sermon on the Mount, that is, by change of inner and outer life, but boldly claim with all their sordid selfishness to be in the kingdom already. This is what Jesus means by taking the kingdom by violence. Jesus could not prove to the Pharisees that their conception of what was necessary to salvation was wrong. If a man has reached the conclusion that God will accept him on account of one, two or three things, how can one show him that God will not accept him? Nothing but the clear and distinct word of God can convince him that he is not accepted, and unfortunately with many this word must be spoken in person. "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast

out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you." (Matt. 7:22.)

But if Jesus could not prove to the Pharisees that they were mistaken, he could and did point out with the greatest clearness what is necessary to acceptance with God. This he did by sketching two characters and showing the destiny of each after death. The description of each is very short, giving just what we need to know and nothing more. There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. A beggar was laid at the entrance of his house. This beggar was covered with sores and was unable to help himself in any way. He was of course hungry. His exposed and neglected condition is shown by the fact that the dogs came and licked his sores. The condition of the beggar is told partly on his own account and partly to enable us to understand the character of the rich man the better. It would be improper in making up our estimate of the rich man, to impute to him any fault or failing not mentioned in the parable. If we imagine that he was condemned for some sin not indicated in the parable, we make the parable useless, if not misleading. We may therefore think of him as a very respectable man. It is probable that the persons who brought the beggar to his door believed the rich man to be the most benevolent person in the community. Why else would they have brought him there? Certainly they would not have taken the trouble to carry the beggar to his gate, if he had been generally considered a stingy, hard-hearted man. In thinking of his neglect of the beggar two things must be kept in mind. The condition of the beggar was most miserable, such as should move any one to pity. But on the other hand he must

have been a loathsome object. Who would gladly take such a person into his house and lay him in his bed? Of the many who have severely censured the hard-heartedness of the rich man there may be some who would shudder at the thought of touching such an invalid, should they see him in his sickening wretchedness at their own door. What then is the character of the rich man? He was a wealthy respectable gentleman who thought that his money was his own and for his own use. He loved the good things of this world. He admired fine clothing, and he bought himself the best. He enjoyed good cheer, and he had his table furnished with the most delicious things. He may have found pleasure in literature and music; and he may have felt that his table joy was incomplete without the conversation of the witty, the wise and the cultured. To this lover of the agreeable and the beautiful the sight of the beggar must have been very offensive. The eye that can rest indifferently upon the beauties of nature and art, and upon the loathsome ravages of disease must be coarse and brutish. The rich man was certainly not coarse and brutish, but refined. That he did not order his servants to remove the loathsome object from his sight, can be explained only by the assumption that he was moved to pity. The feeling of pity was sufficient to restrain the natural act of disgust he felt, which would have been to have the cause of the disgust removed somewhere, anywhere, without regard to what might become of so worthless a creature as the beggar seemed to be. Likewise the feeling of disgust hindered the natural act of pity, which would have been to take the beggar into his house and care for him. It must be remembered that he could not send this invalid to a hospital, as would be done to-day, for none existed. We must not imagine that he considered the expense that the

care of the beggar would have caused him. He might have found it difficult to induce his servants to touch the ulcerated body. It might have been necessary for him to wash and dress that body with his own hands. All this he would very probably have done, if he had known or believed that the conversation of the beggar would have contributed greatly to his enjoyment. He was seeking pleasure and did not wish to be disturbed in his enjoyments. The result of the conflicting forces, pity and disgust, was that he tolerated the presence of the beggar, and allowed him to get some scanty remains of food. The reading indicates that he got something but not enough to satisfy his hunger. It is not said that the beggar died of hunger, and it is not probable that what is related in the parable took place within the space of a day or two. More probable is the supposition that the beggar lay many days at the door of the rich man, who had therefore ample time to consider his duty towards his helpless brother. But in that case he must have gotten something to eat. Wherein then does this rich man differ from thousands of rich men today, who call themselves Christians?

The beggar's character is sketched in very few words. "A certain beggar named Lazarus." Lazarus is the Latin form of the Greek Lazaros, which is a shortened Hellenized form of Eleazar, which means God is help or helper. Jesus does not merely say that the beggar trusted God, which might be true though the trust was not full and constant, but he says that his name was God-help, or God-is-help, that is, that was his character. We are not to understand that Jesus tells us what name the beggar had received from his parents, for that would be of no use to us. This name Jesus gives to indicate the man's character. What Jesus would say is not "and a certain

beggar named Lazarus," but, a certain beggar who trusted God with all his heart, and so this passage should read in our English Bible. In that heart there was no doubt of God's goodness, of God's faithfulness. Jesus has here presented to us the greatest hero of literature. Many men have been resolute in the presence of vastly superior foes, others have struggled against sore reverses of fortune, or endured the desertion of friends with composure and steadfastness that can come only from a strong faith in God. But whose faith was ever tried as was this beggar's? He was destitute of every earthly comfort. He heard no word of sympathy much less of consolation and cheer; no kind hand tried to relieve his suffering; neglected, spurned, yet his faith did not waver, his trust in God was not clouded one moment by doubt. Now who that has passed through troubles, disappointments, afflictions, can say that he did not murmur, did not complain, did not have hours of darkness and despondency? The more carefully we contemplate the life of this beggar the greater he will seem to us to be.

We may now see the purpose and teaching of this parable. The lesson of the parable of the unjust steward was that acceptance with God would certainly be attained by the proper use of whatever means one controlled. Room was left for the thought that one having large means might do more good, and consequently be a more profitable servant than one having less means. This parable of the rich man and the beggar set forth plainly and fully the only ground of acceptance with God. The rich man was not an infidel, not a scoffer. He believed in God and worshiped God as respectable Jews generally did. He was selfish, not intensely so, but selfish. His pleasure was not in communing with God, and in striving to bring himself into harmony with God's will, not in laboring with

God to banish sin and the consequent misery by sowing the seeds of faith, hope and love, in the hearts of all. His pleasures were bodily pleasures, not very bad in themselves, eating, drinking, the wearing of fine clothes and the like. When the soul was separated from the body through which it had received all the pleasures it had ever known, it was in misery. This was a necessary consequence of the selfish sensuous life. The beggar knew no sensuous pleasure. But we must not suppose that his life was a dark and dreary one. Trust in God was the substance of his life, and communion with God his joy. He overcame the world with all its desires, troubles, trials, and disappointments. "And this is the victory that hath overcome the world, even our faith." (1 John 5:4.) When the beggar's soul was separated from the body, it did not leave behind that which had been ministering to its pleasure, but rather that which had been a hindrance. It did not go out into a strange and friendless world, but as the released bird joyfully hastens to its home, so it went to God unto whom it had been reaching out its hands in confidence and love all the past years.

Why did the rich man go away into torment? Because he had lived a selfish life, a life centered in himself. Such a life is necessarily sensuous if not basely carnal. Why did the beggar enter into happiness? Because he had lived a life of faith, hope and love, a life centered in God, which is necessarily a spiritual life. Not because of any good works he had done did he enter into the joy of his Lord, for he did no good work. Jesus has here presented a life of faith, hope and love apart from all good works, thereby showing, and this is the real purpose of the parable, that the ground of acceptance with God is faith and not works. If the soul is full of faith,

hope and love, it will use the body to express these affections in acts. The body of the beggar was incapable. The spirit was willing, but the body was weak, too weak to comply with any desire of the soul. The defect was in the body. The body of the rich man was capable, but the soul did not use it in deeds of faith, hope and love. Here the defect was in the soul.

Inasmuch as the beggar had such faith, and prayed so constantly, why was he left in his affliction? Why did God permit this good, confiding man to remain in his suffering till the day of his death? How often the question is asked, Why does God permit me to suffer? I have faith in him, pray to him. Has he forgotten me? Forsaken me? Philosophers and poets have striven to show why God deals with men as he does. It is generally said that these attempts have not been successful. It seems to us that health and wealth are blessings, and we think that God has promised to bless those who put their trust in him and pray to him. According to the ordinary conception, God should give health and wealth to all who believe in him, and withhold these blessings from all the disobedient. One might easily conclude that religion would be greatly advanced, if to every one who professes faith in Jesus and takes membership in some church. God would give health and wealth, and would withhold these from these who do not confess Jesus. It is plain that men would profess faith in Jesus, if it were known that they could thereby gain the temporal goods they so much desire. But would they be any better in consequence of this? They would love the world just as they do now, and love God just as little as they do now. There would be more pretended, but perhaps less real faith than now. Would it then be a blessing to give to every professing Christian health and wealth? If it

would tend to make the recipients worse rather than better, it would not be a blessing. No progress can be made in the investigation of this question, till we have a clear conception of what a blessing is. If God gives a man what he desires, he calls it a blessing, but if he gives him what he does not desire, he does not call it a blessing, but perhaps an affliction. If we believe that God is good and wise, we must also believe that he thinks whatever he gives to a man is good for him, indeed the best thing for him. If then that which God gives us does not seem to us to be good, it must be because we do not think as God thinks. The rich man received in this life the things he thought were good. He thought himself blessed, and so did all that knew him. Abraham said to him, "Thou receivedst thy good things," the things that thou consideredst good. He does not say that the beggar received his evil things, but evil things, what the world calls evil things. But which of the two was, everything considered, the happier, the more blest? The pleasures of the rich man were for but a season. They soon ended in torment. The beggar in his privation developed the grandest possible character, and in this life entered into the never ending but ever increasing joy. Every wise person would say that the life of the beggar is much to be preferred to that of the rich man. But could not the beggar have developed the same character if God had given him health and wealth? Who can answer that question? It is certain, however, that Jesus regarded wealth as a hindrance to the development of Christian character. "How hardly shall they that have riches enter the kingdom of God." The parable is in full accord with this. The beggar entered into the kingdom, the rich man did not. The reason for this is plain. The one who turns his attention to the gratification of fleshly desires will

find that the desires increase constantly in advance of the possibility of gratification. As the body is weakened through indulgence or through age, it serves the soul less satisfactorily in its striving after pleasure. When such a soul is finally separated from the body it is without the means of any enjoyment. By attention to the development of the higher powers of the soul, which includes all intellectual and moral culture one will perceive a continuous increase of conceptions and ideas, of knowledge, an increasing sense of liberation from the sensual, a consciousness of growing strength, and an ever increasing joy in communing with God. It is the common belief that wealth tends rather to fleshly gratification than to spiritual culture. When we consider these things the conclusion thrusts itself upon us that the condition of the beggar was more helpful towards the development of the divine character than was that of the rich man. When we reach this conclusion, and reflect how much better it is to have the true character in harmony with God's purpose, than to have all the wealth and fleshly enjoyment of the world, we are no longer disposed to ask why God permitted the beggar to remain in his privation, but rather why he gave the rich man the health and wealth that helped him to live in selfish enjoyment. This question is indeed as difficult to answer as the other. Notwithstanding the evident advantage of poverty in the struggle for a better and purer life, experience shows that very many poor people are selfish and carnal, while some rich people are comparatively unselfish and spiritual. The financial condition alone does not determine the spiritual condition. Neither does the state of the health determine this. There are other factors. We may think it very probable that the beggar would not have been as good a man as he was, had he been well and rich; and we may think the

rich man would have been better had he been poor and infirm, but we can confidently affirm neither. While no one would choose to be destitute, to be weak, to be sick, yet so long as sin is in the world it is necessary for some persons to be in these conditions, necessary indeed in two senses. Poverty and sickness are natural results of sin. They seem also necessary to the development of society. Let us try to imagine a community in which all are equally wealthy, healthy, wise and strong. Let their possessions be great and their health perfect. There would be no little children in that assemblage, for we could not call it a community. Little children are weak, and therefore could not be there. What would be in that assemblage that would excite sympathy? What deed of kindness could be done? Who could show mercy? People so situated would probably be as indifferent towards each other as cattle in a good and ample pasture. An assemblage of destitute and sick persons could not exist. A community in which some are rich, some poor, some strong, some weak, some well, some sick, is suited to the development of every virtue. In a community of persons, who have overcome all wordly and fleshly desires, and are entirely free from the bondage of sin, whose joy and rejoicing is in the Lord, will certainly not need such incentives. Our conceptions of the activities of that life must be very imperfect, yet we cannot doubt that there will be opportunities for deeds of love and kindness. But the difficulty we find in the attempt to "justify the ways of God to men" arises from the fact that religious people are mostly striving after two objects. They wish to live the life of the rich man in this world, and to enjoy the blessedness of the beggar in the next world. For this reason the eye is not single and they are full of darkness. They who seek the kingdom of God and his righteousness;

they who know that true happiness does not depend on the enjoyment of material things, but that the highest happiness consists in the enjoyment of God himself, will not be troubled by the ways of Providence. But to all others, to all who think that God can bless only by giving material things to be enjoyed, the ways of God must seem very dark.

To many the teaching, including the life of Jesus, has not been satisfactory. Some regret that they cannot see him as a father training children; or as a man of affairs earning a livelihood for himself and family. To see him laboring, buying and selling, and caring for a family, they think, would be a great help. It seems to them that there is a wide field into which Jesus did not come, so that it cannot be said that he entered fully into human life. Others think he did little or nothing to advance art, science, literature, to advance culture in general. His instruction concerning state and church polity is thought to be meagre. So it would seem that there are many and important human interests which he scarcely touched. Here we must look closely and distinguish carefully. It is true that he did not teach the outward form of anything. He is called a carpenter. No doubt he worked as a carpenter with Joseph, his reputed father. If so, he used the tools, patterns and methods of his time. If he had given instructions in his own trade that would have been practical in that time, he must have given it on the basis of the tools and experience of the day. If he had recommended the best tools and method known today, his instruction would have been useless during the greater part of the past centuries, and would probably be antiquated a hundred years hence. What is true of carpentry is true of everything else. Principles are eternal and unchangeable. Forms are or should be the expression of

principles. But principles have not been fully comprehended, and therefore have never been adequately expressed. All forms have been at best approximations. These must therefore change till they become the realization, the embodiment of the principles. If Jesus had taught any forms he would have given the adequate expressions of principles, for which humanity was not then, and is not now prepared. Moreover a form may be observed when the principle which the form should represent is wholly lacking in the heart. The practice of forms under such circumstances is injurious. We see then that Jesus could teach only principles. He taught diligence, economy, circumspection, humility, mercy, meekness, justice, truthfulness, wisdom, faith, hope, love. Where these are lacking there is nothing good. Without these there is no good government of state or church, no good society, no happy family, no good literature, no true culture. But where these are and abound everything will be found good. But he does not enjoin these virtues. He does not say thou shalt have faith, thou shalt have hope, thou shalt love. He does not command, but seeks to stimulate these virtues, and that in the most effective way. He tells of the goodness, the kindness, the mercy, the love of our heavenly Father. He tells of the seeking and the bringing home of the lost.

There is then no lack or deficiency in the teaching of Jesus. He has not only taught us the way to the highest spiritual happiness, but also the principles on which the affairs of this life must be conducted. It is not true that the teaching of Jesus is in any way a hindrance to material progress. It is not true that he spoke against the aggregation of wealth. Indeed the business of the world cannot be done without wealth. Jesus spoke against wealth held for selfish purposes, as he spoke against every

form of selfishness. There might be all the railways, steamships, factories, in short, all the now existing utilities and a hundredfold more, if they were held and managed, not for selfish ends, but for the common good, for the benefit of all. It will be said that that is a wild dream; that these concerns must be operated for individual gain, or they will not be operated at all. This statement brings us to the central question of Christianity. Can love to God become the one motive in the lives of men? If men cannot give up selfishness, if men cannot be actuated and guided by love to God and love to man, and by this alone, then God created this world in vain, and Jesus came, suffered and died in vain, for man cannot be saved from sin which is selfishness. What right has any man to say that God has undertaken that which he can not bring to a successful completion, and that his efforts are doomed to failure? It is true that the teaching of Jesus has been in a certain sense before the world for nearly two thousand years and selfishness has been only somewhat restricted. This fact does not promise success very soon. But it must be remembered that since the days of the apostles, the church in general has misunderstood its purpose. It has occupied itself chiefly in showing why and how God would overlook sin. It made no serious effort to eradicate sin. The church officers of every rank carried on what they called church work in a very selfish way, so that the church manifested as much selfishness as any other organization. What the church might have accomplished in this time if it had presented to the world the pure teaching of Jesus, if it had taught and practiced unselfishness, we can hardly imagine. The world's work would be immeasurably better done, if every one did heartily as unto the Lord whatever might be necessary to do. What is now done as

drudgery, would then be done with pleasure. Fraudulent and malicious acts would be heard of or read of only in the history of the past, and mistakes and accidents would become continually less frequent, and perhaps be entirely eliminated, for the intellect gradually freed from the darkening and corrupting influence of sin into the glorious light of God would bring forth better science, better philosophy, a higher and nobler literature than we can now conceive of. The human soul is capable of a much higher development than it has yet attained. Instead of thinking that the teaching of Jesus is inimical to art, literature and culture, we might and should see plainly that only through the teaching of Jesus can the highest production and appreciation of the true, the beautiful and the good be attained. Sin is a hindrance, nay it is destructive to every power of the soul. As Isaiah beheld the people of Judah, he said, "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores; they have not been closed, neither bound up, neither mollified with oil." As the beggar's body lay destitute, helpless and covered with sores, so to the eye of Jesus the whole world lay weakened, corrupted, made loathsome by sin. How inexpressibly miserable would have been the life of the beggar without faith in God! He had nothing with which to beguile himself for a moment into thinking he was happy, as the rich man could, and did do. But how great a change was wrought in the beggar by faith in God! The old man with his sickness and loathsomeness was put off, and the new man fashioned in the strength and beauty of holiness and filled with incorruptible life was put on. If the beggar had had no faith he could not have been rescued even if the rich man had given him

all his possessions. Nothing could have saved him out of his miserable condition except faith in God. So the world now overwhelmed in sin and wretchedness, can be rescued only through faith. When the souls of men are filled with faith, hope and love, then, and not till then, will they be delivered from all the evils of this world with their consequent grief and woe.

Death of Jesus.

"God sent his Son into the world that the world might be saved through him." (John 3:16-19.) "The Word became flesh and dwelt among us." (John 1:14.) God sent his Son into the world in that he caused him to be born and to grow up through the stages of childhood into manhood under the common conditions of human life. Having reached the age of manhood he entered into the affairs of this life. In all relations he was humble, gentle, kind and helpful. He was true to the will of his Father. This fidelity to his Father aroused the enmity of those who were estranged from God. As they were enemies to the will and purpose of God, they naturally became enemies to Jesus, and, as such men always seek to do with those whom they hate, they put Jesus to death. One may ask, what would have been the result, if the Jews had accepted the teaching and adopted the life of Jesus? The answer must be that they would not have put him to death, but would have loved him. There would have been no necessity for his death. The necessity for his death lay in two facts: 1. That God sent him into a sinful world, and 2. That the sinners to whom he came did not repent, but continued their sinful lives. The necessary enmity between sin and righteousness was the cause of his death.

What then was the significance of his death? He came with the message of God's love, a message from the bosom

of the Father to his wayward children. No angel could have brought this message, for no human words could express it. Only he who was in the bosom of the Father could express it in divine words and divine acts. In his life he showed men the Father and his love. Though being rich, he became poor, taking the form of a servant, being made in the likeness of man; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. His death is the seal on his life's mission and work. In his death he sealed to us the message of God's love, his fidelity to God, and the truth of all his words. His death tells too, as no words could, of the power and cruelty of sin. His death proclaims and exalts love, purity and truth, and condemns every form of selfishness, of sin. Who can recount the full significance of the death of Jesus? What a pity it has been so narrowed and obscured by the thought that it was the last of the bloody animal sacrifices which men supposed God had required!

Resurrection.

The apostles and evangelists preached everywhere and with one accord that Jesus had risen, that God had raised him from the dead. This preaching met with considerable opposition. Some of the Athenians mocked when Paul spoke of the resurrection, and even some of the church at Corinth said there was no resurrection. There is no doubt that Paul as well as the other apostles held that the bodily resurrection of Jesus and of his followers is a necessary doctrine, "If Christ hath not been raised, then is our preaching vain, your faith also is vain." (1 Cor. 15:14.) Paul teaches that the dead shall be raised spiritual bodies and that the then living shall be changed in like manner. This change we cannot now comprehend.

It seems from the accounts of the appearing of Jesus after rising from the tomb, that his body was changed, for the closed door was no barrier to his entrance, and yet he could show the prints of the nails and the gash of the spear.

It is said (for instance in Cremer's Biblisch-theologisches Woerterbuch) that the Greek word for resurrection is used only in the passive sense in the New Testament. When Jesus said, "I am the resurrection," he surely meant that he is the power that raises from the dead. If so, resurrection is here active. When Paul says, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of my own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith; that I may know him and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death: if by any means I may attain unto the resurrection from the dead." (Phil. 3:8-11.) He seems to use the word in both cases in the ethical or spiritual sense. The expression "power of his resurrection" can mean either the power whereby Jesus was raised, or the power whereby Jesus raises others. The latter is the more reasonable. His desire was that he might experience the resurrecting power of Jesus. Resurrection would then be active in this case also. In the introduction to the letter to the Romans, Paul says of Jesus, "Who was born of the seed of David according to the flesh, who was defined to be the Son of God with power, according to the spirit of holiness by the resurrection of the dead." Here "by the resurrection of the dead" may mean by the fact that he was raised from the dead,

or by the fact that he raises the dead. Now it is a fact that he rose from the tomb, and it is a fact that he raises the dead. The only question is, Which of these facts did Paul have in mind? The latter is no doubt the greater. The fact that Jesus raises the dead shows his sonship more fully than the fact that he rose from the tomb. Then this is in harmony with Paul's statement: "Jesus became a life-giving spirit." (I Cor. 15:45.) If he is a life-giving spirit, he raises the dead, he is the resurrection in the active sense.

Jesus said, "Whosoever liveth and believeth on me shall never die." (John 11:26.) "We know that we have passed out of death into life, because we love the brethren." (John 3:14.) Love to the brethren proves love to God. (1 John 4:19, 5:2.) and love to God implies love to Jesus and faith in him. They who believe in Jesus, not in the ordinary, superficial sense, but in reality (see Chapter on Faith, page 181), shall never die, they have passed out of death into life. Jesus has raised them from the dead. These are wonderful words, and to the carnal mind wholly unintelligible. But one thing is certain and well known, namely, that so far as any man has followed the words of Jesus, they have been found to be true. This fact justifies the belief that the words we have not yet tested by experience will also be found to be true, that when we close our eyes and go hence, we shall find that the life which began in us when we became servants of Jesus, shall neither cease nor change in its direction, but only continue to become larger, brighter and more abundant in joy. The passing away of the true believer is something very different from the death of the sinner, though to the carnal eye they seem to be the same. There is then a resurrection that begins with faith in Jesus, and there is a resur-

rection of the body, that is, the body will come forth a spiritual body. But to me these do not seem to be two resurrections, but two parts of the one resurrection.

Let us examine the grounds for believing that Jesus rose from the tomb, and that we too shall rise out of the realm of death into an incorruptible life. Our resurrection is inseparably connected with that of Jesus, and therefore they are considered here together. As has already been said, those who were intimately acquainted with Jesus before his crucifixion and burial testify that they saw him alive and talked with him after the tomb had been found empty. The veracity of these persons cannot be questioned. The only ground on which this testimony can be set aside, is that it is not the testimony of these people, but is merely a tradition that gradually grew up. But why should one think it a myth, a mere tradition? The only reason for this is that the carnal mind cannot understand the resurrection. The carnal mind sees men die as animals die, and it says that is the end of existence. But we cannot trust the judgment of the carnal mind, for we know that there are noble and generous deeds which are utterly foreign to the carnal mind. In literature we find the expressions of thoughts, emotions, longings, strivings, and hopes which the carnal mind cannot understand. We have spiritual joys into which the carnal mind does not and cannot enter. He who stops where the carnal mind bids him, never knows the best that is in life. In such a matter as the resurrection the judgment of the carnal mind is of no value. We know that there is a power that is not ourselves that makes for righteousness. If any one does not know this it is because he has not given attention. He may know it if he will. We know that there is a book that makes for righteousness. However much or little

one may know about the Bible, if one has lived in a civilized country, one must know that the Bible makes for righteousness. In it are the seeds of the loftiest things in literature; in it are the impulses to the noblest deeds that have been done. Now this book that makes for righteousness, says that the power making for righteousness, the existence of which we know, is Jesus, Jesus risen from the dead and glorified. His bodily form is gone from earth, yet as Spirit he is still seeking to save the lost, and so he comes and knocks at the door of every one this wide world over with the purpose of correcting, restraining, consoling, encouraging, or helping in every way indeed, in ways far beyond our comprehension, for they are ways of infinite wisdom and infinite love. With infinite patience he is laboring with every soul to free it from the bondage of sin, and to bring it into the glorious liberty of the children of God. He is striving to loose all from the realm of death, and to make them partakers of his own life. He is not overlooking or excusing sin, nor is he doing anything to induce God to overlook or excuse sin. His work is to eradicate sin from the soul, to bring the soul into full harmony with God. Not an imputed salvation, but a real salvation will be the result of the efforts of Jesus. This labor of bringing souls into harmony with God is the atonement. Every one has felt the influence of Jesus, but many are not conscious of the fact. This is partly because of the deceitfulness of sin in their own hearts, and partly because the church has taught them to expect a formal, a fictitious salvation. If a man does not know that Jesus has been laboring with him, he may testify to that fact, but this gives him no right to deny that Jesus rose from the tomb, and is now exercising the great moral force of the universe. The testimony of the man who has conscious-

ly experienced the influence of Jesus in his life is of a very different character and value. Jesus said to the woman at the well, "Ye worship that which ye know not, we worship that which we know." So the man who has experienced the resurrecting power of Jesus may say to the man who is not conscious of this power, You worship that which you do not know, and you do not know the hand that is striving to guide you; we worship that which we know, and we know by whom we are guided. The man who does not know Jesus or the power of his resurrection, might well give heed to the testimony of him who does know Jesus, but he is not dependent on such testimony. He may know for himself. "If any man willeth to do his will, he shall know of the teaching whether it be of God." So it is now and so it will always be. If a man has the will to comply with the will of God, he can and shall know that the teaching of Jesus is of God, and that he is the Savior of men. There is therefore no room for disputation with regard to the resurrection of Jesus.

Judgment.

What could be more impressive than the thought that we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether good or bad! (2 Cor. 5:10.) (See also Rom. 14:10.) "And I say unto you that every idle word that men shall speak they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36-37.) "But after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works: to them that by pa-

tience in well doing seek for glory and honor and incorruption, eternal life; but unto them that are factious and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first and also of the Greek: but glory and honor and peace to every man that worketh good." (Rom. 2:5-11.) The fullest description of the judgment is that given in the 25th chapter of Matthew, beginning with the 31st verse. "But when the Son of Man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separates the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand: Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. Then shall the righteous answer him saying, Lord when saw we thee an hungered and fed thee? or athirst and gave thee drink? and when saw we thee a stranger and took thee in? naked and clothed thee? And when saw we thee sick or in prison and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me ye accursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungered and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger and ye took

me not in: naked and ye clothed me not: sick and in prison and ye visited me not. Then shall they also answer, saying, Lord when saw we thee an hungered or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily, I say unto you, inasmuch as ye did it not unto one of these my brethren, even these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life!" The good which the righteous did is here specified. They were kind to their fellow men. A few things connected with this description must be noted. Those on the right are not accepted because they were baptized, nor because they had professed faith in Christ. Not one of the things that have been placed at the doors of the various churches as conditions of admission is here mentioned. Not one of the things about which the various denominations have striven is named. Moreover there is perhaps not a denomination which would open its doors to persons for the reasons for which the King invited those on his right into the kingdom. We must however also note that those on the right had manifested the spirit of Jesus, his self-sacrificing love for man, which is the only profession of faith in Jesus that has any value before God. Jesus names only bodily conditions and acts, but it would be a great mistake to stop with these. Here as elsewhere he uses elementary things to indicate a principle. There are many who are spiritually naked and unfed, whose souls are sick and in prison. These too must be visited and cared for.

But if the church has passed lightly over the conditions of admission into the kingdom, it has strongly emphasized the first part of the last sentence, viz.: "And these shall go away into eternal punishment." The church has held

and taught with great energy that all who die in their sins, especially those who die outside of the church, must spend eternity in a place of torment; for there is no repentance, no conversion after death. This seems to be urged on utilitarian grounds, for the New Testament is also silent on this point. Its language is, "Behold now is the accepted time, behold now is the day of salvation." (2 Cor. 6:2.) This it continues to say to the man throughout his fourscore years if he lives so long. Is this voice not heard in the other world? A and B were friends and both rejected all the pleadings and arguments of the ministers of the church for forty years, when A died. Five years later B professed conversion and took membership in a church. The church teaches that B is saved while A is lost. Perhaps the desire to bring people into church has had much to do with the formulation of this doctrine. If it were admitted that A might also be saved, others might be encouraged to remain out of the church; while if it is confidently affirmed that he is hopelessly lost people will be terrified from following his example. But a doctrine that may seem to commend itself for practical reasons may prove very injurious. As the church felt constrained to teach that those who live outside of the church die without hope, so it has been disposed to affirm that its members are saved. But some church members are not distinguished for their goodness, and very few indeed have ever claimed to have reached perfection, and these for the most part fail to convince their neighbors of the truth of their claim. The church, generally speaking, will admit that its members are still to some degree sinful when they die. Now those who die sinful must remain so throughout all eternity, if there is no repentance, no conversion in the other world, for one cannot become better without repenting, without being farther converted,

unless one assumes that God frees the soul from all sinful tendencies at or soon after death. This is probably a widespread belief, though it is not very definitely stated. But if it is God's purpose to free some souls of all taint of sin by a sovereign act without the concurrence of the soul, there is no apparent reason why he does not do so at birth, or when a person professes conversion. If every person were entirely sanctified on entering into the church the church would be in a much better condition. But the thought that God will at any time free the soul from sin by a sovereign act is contrary to analogy and reason, and without support from the Scriptures. By the doctrine that there is no repentance, conversion, nor betterment after death, the church is estopped from insisting on perfect holiness. The church cannot say to men ye shall be perfect as your Father in heaven is perfect; without perfect holiness there is no perfect happiness, and salvation is not an accomplished fact so long as there is a remnant of sin in the heart. To say this would be to say that the great majority, at least, of the church members are not absolutely saved. The doctrine that there is no repentance after death has made necessary the teaching that God will be satisfied with a very moderate degree of holiness on the part of man, which is false, and has done and is doing the world great harm. True, there has been here and there a revolt against the doctrine of eternal damnation of the wicked. Sometimes the revolt takes the form of minimizing sin or even of denying its existence. Again, remembering the great love of God, some have thought that where sin abounds grace does much more abound; and that therefore all, the partially good and the partially bad, are admitted into heaven on equal terms. It is difficult to see how one can deny the existence of sin, or even count it a light matter. One

must see in this position a desperate attempt to escape from a conclusion which was utterly repugnant to man's reason and best feelings. If a man finds himself bound to accept one of two conclusions, either that there is no such thing as sin, or that God, who is said to be love, brought countless millions into existence, who, as he well knew, must spend eternity in misery, is it surprising that he prefers to think that there is no sin? But we have not to do with the philosophies of men, but with the teaching of the Bible. According to this, sin exists and is hateful to God, and it is said that the wicked go away into punishment. What is punishment?

Punishment is pain inflicted for any one or more of three reasons. 1. For the betterment of the person punished. 2. To deter the person or others from doing a deed like the one for which the punishment is inflicted. 3. For the gratification of the person offended. Punishment with a view to the betterment of the person is correction, and punishment for the gratification of the offended is retaliation, or at least belongs to that class. An eye for an eye and a tooth for a tooth is retaliation, and was once permitted on account of the hardness of the hearts of the people. "Ye have heard that it was said an eye for an eye and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek turn to him the other also. And if any man would go to law with thee, and take away thy coat let him have thy cloak also." "Ye have heard that it was said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies, and pray for them that persecute you: that ye may be sons of your Father who is in heaven." Jesus, who taught thus, cannot retaliate. All the pain inflicted by the Lord must be for the benefit of the person punished, or for the benefit

of society, or for the benefit of both. All God's acts are acts of benefit, acts of mercy, whether they are what we usually call by that name, or acts of seeming severity. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life. For God sent not his Son into the world to judge the world, but that the world should be saved through him." (John 3:16.) Since God gave his Son, no one should doubt that God has done, is doing and will do all he can to save mankind from sin. This conviction ought to be sufficient for us. We need not try to know all the ways in which God seeks to correct, to elevate and purify the lives of men. God's wisdom in this exceeds our understanding as much as in every other thing. It may however seem that, if sin bring suffering and ultimate destruction, there is neither room nor reason for direct divine punishment. But we know that a father who sees his son entering on a course which will certainly lead to misery, would inflict any pain upon him that would bring him back to a pure and useful life. If we understand that God punishes us only to rescue us from the dire consequences of sin, we need not discuss his ways and means of punishing.

The word translated punishment in the New Testament means correction and should be translated so. For all the pain and punishment inflicted by the Lord is for correction. It is therefore not final but only a means to an end. This view enables us to understand the following passages which indicate the final success of the divine labor in rescuing the fallen and the lost. "As I live, saith the Lord, to me every knee shall bow, and every tongue give praise." (Rom. 14:11.) "Which he purposed in him unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens

and the things on the earth." (Eph. 1:10.) "For it was the good pleasure of the Father that in him should all the fulness dwell: And through him to reconcile all things unto himself, having made peace through the blood of his cross, through him I say, whether things upon the earth or things in the heavens." (Col. 1:19-20.) "And I saw in the midst of the throne and in the midst of the four living creatures, and in the midst of the elders, a lamb standing, as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came and taketh it out of the right hand of him that sat upon the throne, and when he had taken the book the four living creatures and the four and twenty elders fell down before the lamb, having each one a harp and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying worthy art thou to take the book and to open the seals thereof: for thou wast slain and didst purchase unto God with thy blood men of every tribe, tongue and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth. And I saw and heard a voice of many angels round about the throne and the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a great voice, Worthy is the lamb that hath been slain to receive the power and the riches, and the wisdom and the might, and honor, and glory and blessing. And every created thing which is in the heaven and on the earth and under the earth, and on the sea and all the things which are in them, heard I saying, Unto him that sitteth on the throne and unto the Lamb be the blessing and the honor and the glory, and the dominion, for ever and ever." (Rev. 5:6-13.) These

passages really need but little comment. The passage from Romans usually reads, "and every tongue shall confess." From this is extracted the thought that at some time every one will bow in submission to God and confess that he is right and just, but still God will not release them from their torment. If every being finally praises God, it will be because all have been brought to see the goodness of God. But could the human mind regard God as good if he should punish relentlessly the majority of his creatures after they had repented? What good purpose could be served by so doing? But if our former conclusion is correct, namely that evil doing brings misery, while holiness is always accompanied by happiness, the conception that the penitent person in the other world continues to suffer becomes impossible, for as they turn, here or hereafter, from their sins and become perfectly submissive to God, their suffering vanishes with their sin and joy comes with their righteousness. It might be a question whether hardened sinners can repent in the next world, but this passage not only says that they can but that they will certainly do so. If God brings sinners to repent and praise him, he will accept them. This is the glorious liberty of the sons of God, which is freedom from every evil desire, the state in which every impulse is in harmony with the will of God. We shall then bow in admiration before the wisdom and the justice of the Father of lights, and with grateful hearts praise the infinite graces of his Son our blessed Savior.

If the sinful tendencies of the soul could be removed by creating a new heart in the man, somewhat as a man might take a bad piece out of a machine and put a good piece in its place, the task would simply be one of creative power. But this could not be done without interrupting the continuity of the soul's existence, that is,

destroying its identity. If a creative act were all that is needed, why could not the Word have performed it without becoming flesh? But his work has no similarity to mechanical repairing, but to education. It is a work of correcting and developing the powers of the soul. When we think of the selfishness of mankind, the eagerness for gratification of every desire, it seems impossible for Jesus to bring all to a holy life, to be like himself. For this very reason this work will be the wonder and admiration of all created intelligences.

But we must not forget the passages that seem to teach that not only the fallen spirits but indeed the majority of our race will be lost. First we will look at the passages that are thought to teach that the wicked spirits are doomed to eternal misery. "For if God spared not the angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment: and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that would live ungodly." (2 Peter 2:4-6.)

"And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under the darkness unto the judgment of the great day." (Jude 6.)

"For if God spared not the angels" indicates that the sparing of angels is a thing in itself more probable than the sparing of men. Peter seems to class those who perished in the days of Noah with the sinning angels, yet in his first letter he says that Jesus went in spirit and preached to the spirits of these same persons. If so, he

certainly bore to them a message of mercy and love. The angels were committed to pits of darkness to be reserved unto judgment. Both Peter and Jude seem to class the people of Sodom and Gomorrah with them, and Jesus says that it will be more tolerable for Sodom in the day of judgment than for Capernaum. Was Jerusalem better than Capernaum? If Sodom is in like condemnation with the fallen angels, and Capernaum and perhaps other cities are in a worse state, how can it be said that the spirits that sinned are held as prisoners without hope, while man is the recipient of God's mercy? The sentence God is love ought to banish from the minds of all the thought that God could assign to eternal misery any fallen creature without any effort to save. There is no passage of Scripture that indicates that he has done so.

We will now see what is said with regard to sinful man. "Enter ye in by the narrow gate: for wide is the gate and broad is the way that leadeth to destruction, and many be those entering in thereby." (Matt. 5:13.) This passage is thought to teach that few will be saved. The narrow way that leads to life is self-denial, and the broad way that leads to destruction is self-indulgence, self-gratification. Jesus stated the fact as it was then. The great majority were on the broad road of self-indulgence. We will hope that there has been some improvement since then, but still today the majority are on the same broad road. But the man who is on the way to destruction today may turn tomorrow. Paul was once on the way to destruction. Who can say that he was never on that road? Will all turn from the broad road and walk in the narrow way? We may hope so, for we have the sure word of God that to him every knee shall bow and every

tongue give praise. But to return to the judgment scene. "These shall go away into eternal punishment," or more properly, into eternal correction. This is correction that will never cease so long as there is anything to correct. If any one feels compelled to think that after all the efforts of Jesus, some will remain bad, he will lack confidence in the power and wisdom of Jesus, but his view may not be otherwise immoral. It is immoral, however, to say that God does or will overlook sin, that is, that he will take sinners into his society and allow them to remain sinners. It is immoral to teach that God will at some time eradicate all evil desires, and equally suddenly implant good impulses. Moral is the doctrine that God requires perfection, and is seeking in every way consistent with man's nature to bring the whole human race into the likeness of his Son, our Savior. If God is laboring to this glorious end we should believe and hope that he will succeed, and should love him for his grace. Our hope is in the final triumph of God's wisdom and love over all selfishness. "Unto him that sitteth on the throne and unto the Lamb, be the blessing, and the honor, and the dominion, for ever and ever."

Repentance.

The substance of John's preaching was, "Repent ye, for the kingdom of heaven is at hand." As John used the Aramaic and not the Greek language, he probably said, "Turn ye" as did the prophets before him. Ezek. 14:6. The Hebrew conception was that sinners are turned away, gone away from God. The Jews had the Mosaic law, and were therefore in position to know whether their lives were in harmony with or contrary to the will of God. All the inhabitants of Judea seem to have believed John as to the approaching kingdom, but many did not believe him with regard to the necessity of turning. Many of the

Pharisees, we learn, felt no need of any change. This was not because they had no sense of right, or no desire to be right or no means of knowing what was right. They had all these. But by perverted thinking they had reached the conclusion that they were already right. They were willing to bathe themselves and wash their clothes, and thus to prepare themselves outwardly for the kingdom. But they saw no necessity for changing their lives. They were practically very nearly in the same conditions as persons who had, by whatever means, lost their sense of right. A man without moral sense would be controlled by outward circumstances, or by his caprices. To urge such a one to turn from his sins unto righteousness would be as useless as to admonish a horse in like manner. If God then calls upon a man to turn from his present course of life, it is because he knows that the man has a sense of right which is not satisfied with his life. Jesus came not to call the righteous but sinners, those who knew themselves to be sinners. This must have been the case with men very generally in the time of Paul, for he says, "But now God commandeth men that they should all everywhere repent." (Acts 17:30.) The word that Paul here uses is somewhat different in meaning from the word used by John. It may mean to think after, that is, after having done an act to think about it. It may also mean to change one's mind either with regard to some particular thing, or about things in general. As a change of mind indicates dissatisfaction with the former state or direction of the mind, it easily came to mean to regret, to be sorry for something done. From these three meanings it is not difficult to choose the one had in mind by the New Testament writers. God could not command men to act first and to think after-

ward, nor does he desire to see sorrowful people. He desires to see people in their right mind and happy.

"When Gentiles who have no law do by nature the things of the law, these having no law, are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." (Rom. 2:16.) Paul here states the well known fact that Gentiles, to whom God gave no written law, often acted in harmony with the principles of the Mosaic law. They were often hospitable to strangers, kind and helpful to the needy, were sometimes upright and truthful. They also made laws for themselves in which they encouraged the good and censured the evil. This fact he explains by saying that "the work of the law was written in their hearts." For the various shades of meaning that have been found in this passage one must see the commentaries. We need not make a careful analysis of this to determine its full and exact meaning, for what everyone will readily concede is sufficient for our present purpose. That is, that at least some of the principles of the Mosaic law are engraven on the hearts or minds of the heathen, and that therewith is a feeling of obligation to do what the heart or mind recognizes to be right. The word "written" or better engraven was chosen because the Jews had a law written or engraven on stone. But by "engraven" we must understand that these principles enter into the constitution of the mind or heart. If this be true it must also be universal. It cannot be that these principles are found in the constitution of some minds and not in that of others. If the work of the law is engraven in the hearts of some Gentiles, it must be in the hearts of all Gentiles and of all Jews as well. It is for this reason that the mind of man assents

to the law that it is good. (Rom. 7.) The feeling of obligation to do the right Paul calls the conscience, and so it has been called to this day. It is said that Jesus did not speak of the conscience. By that name he certainly did not. The Hebrews had no distinctive word for it, but simply placed it in the heart along with knowledge, wisdom, prudence, etc. After David had cut off the skirt of Saul's robe, he reflected on what he had done and his heart smote him. We should say his conscience smote him. John uses heart in the same way. "If our heart condemn us not we have boldness towards God." (1 John 3:21.) But if our heart condemn us, we may be sure that God sees our faults more clearly than does our heart. Jesus speaks of the same thing without using a specific name. "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way, lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." (Matt. 5:23-26.) It is assumed that the man remembers that his brother has just cause of complaint. When he remembers this his conscience becomes his adversary, and will not cease to accuse him. It cannot be silenced till justice is done. If a man will not make peace with his conscience he will be delivered to the judge, and will finally be cast into prison. When Jesus speaks of hardness, or grossness of heart, he means the same thing that Paul had in mind when he spoke of conscience seared as with a hot iron.

With increate conscience and principles of the law man might have been expected to grow constantly in the

grace and the knowledge of God, but he did not do so. He turned away from God and these increate powers of the soul became weakened and darkened. "In the pure all things are pure; but in them that are defiled and unbelieving nothing is pure; but both their mind and conscience are defiled." (Tit. 1:15.) We readily accept the statement that all the soul powers of the pure man are pure, but it does not so readily occur to us that if a man is defiled in any respect, his mind and conscience, all his soul powers share in the defilement. The downward course of man in his sin is plainly given in Romans 1:18-32. From this we see that the deeper a man falls into sin the more difficult it is to rescue him, for his conscience is so weakened that its voice is scarcely heard. If a man should sin till his conscience, his sense of right were entirely gone, there would be nothing in him to which one could appeal. Why urge a man to do right if he does not know what is right? How could he be taught what is right, if he has no sense of right? As well try to teach the color-blind with regard to color. But we have already seen that God has issued a call to all men everywhere that they should change their minds. The change that is meant is that they should no longer think and act contrary to conscience, but in harmony with it. Think, purpose, do what you recognize to be right. This is not to be limited in any way. Very often, if repentance is thought of at all as change of mind, it is urged as change of mind with regard to Jesus. If the change is from infidelity to true faith in Jesus (see Chapter on Faith, p. 181) the gain will be beyond computation. But if the change is from rejecting to accepting the proposition that Jesus is divine, it may have no moral value at all. The direction of the mind must be changed. It must be turned away from self and the world toward God. In

the smallest as well as in the greatest matters of daily life one must cease to think and act selfishly, and learn to do everything heartily as unto the Lord. Many imagine that in uniting with some church they have forsaken the world, while in reality they have carried the world and all their selfishness with them into the organization they call the church. In such cases there has been no change of mind.

Generally repentance is thought to be sorrow for past sins. When one has begun to think and act according to conscience, one may be sorry that this had not been commenced sooner, that so much time and energy had been wasted in vain thinking and foolish conduct, but one must necessarily rejoice over the new life. It is a great mistake to put emphasis on sorrow for the past. The essential thing is that God's purpose in creating us shall be realized in our lives. To do this the increate principles of our minds must become dominant. But our minds and consciences have been so defiled and weakened, that they need to be reinvigorated. This the law may do, especially the law completed and interpreted by our Savior in his words and in his life. Herein we have very great help indeed, but so sorely have we been blinded, corrupted and weakened that we need more. We need the personal aid and attention of the great healer of souls. His Spirit must enlighten the mind and cleanse the conscience. Therefore the belief in the divinity of our Savior is of value. Since it not only enables us but encourages us to put our confidence more fully in him. But our confidence must be that he can and will help us to change our minds from selfishness unto God. This is what is meant by repentance toward God. But if our confidence in him is that he has devised or will devise means of hav-

ing our sins excused, so that we may remain in selfishness, and not change our minds towards God, then our faith in him is an injury. The change of mind from selfishness unto God is absolutely necessary, and can be attained only in and through Jesus.

Faith.

Faith is not so easily defined as repentance. We have one verb, *believe,* and two nouns, *belief* and *faith.* To believe a statement is to assent to the truth of it. Frequently one distinguishes between believing and knowing. To the question, Do you believe that A did that? the answer may often be heard: I do not believe it, I know it. In the minds of people generally, belief is something less than knowledge. It is sometimes said that belief begins where knowledge ends, and continues to the point where the mind is nearly or quite balanced between two opinions, which is the state of doubt, which again extends to where the mind rejects or fully dissents. Hence we have the order: knowing, faith or belief, doubt, dissent or denial; that is, I know, I believe, I doubt, I deny. Of course, the lines separating these different states cannot be sharply drawn, especially between belief and doubt, and doubt and dissent. If we make belief to stop where the least questioning or hesitation begins, then the field of doubt is very wide. Who then is not a doubter, at least at times?

Another question seems worthy of consideration. Does the character or value of belief depend in any way on its origin? Men once believed as firmly that the earth was flat as they now do that it is round. In the one case they accepted what appearance indicated, in the other they accept the result of careful investigation. In each case evidence or something that is taken for evidence is accepted. Rain falls and therefore dew must fall also, may

pass for correct reasoning, and a man may have as little doubt about the falling of the dew as he has with regard to the falling of the rain. The boy who accepts the religion of his parents without any questioning will never be troubled with doubts, but the boy who is led by any means to investigate for himself, will probably sometimes have doubts. An unreasoning and unintelligent acceptance of a statement or doctrine seems often to be regarded by Christians as the strongest faith. Among men of science such acceptance is not considered very praiseworthy. As scientists are led to regard faith as presented by the church to be the acceptance and holding of that which one does not know to be true, not only without investigation, but even against investigation, they often think that not only the church but Christianity itself is opposed to light and intelligence. To them faith is credulity and bigotry.

Every one must observe at first glance that a very different estimate is put upon faith in the New Testament, for in it faith is represented as being of the highest value, and a man of faith as a prince among men. With many Christians faith is the full and complete acceptance of the proposition that Jesus is the Christ, the Son of the living God. What difference does it make whether a man accepts this or not? One might think that the man who accepts or thinks he accepts what the New Testament says about Jesus, would be a good and useful citizen. But this is by no means the case. Some believers in the divinity of Jesus are very immoral, while some infidels seem to lead correct lives. If all believers in the divinity of Jesus were good, moral people, there would be no question as to the ethical value of belief in the divinity of Jesus. But if it is true that the line separating

believers from unbelievers is not the same as the line separating the good and the bad, inasmuch as we find both good and bad among believers and good and bad among unbelievers, the question as to the ethical value of belief in the divinity of Jesus is pertinent.

If faith is the acceptance of the proposition that Jesus is divine, and if this acceptance does not necessarily make the man any better, why is faith valued so highly in the New Testament? Perhaps the ethical value of faith is frequently not thought of. Perhaps it is thought to have what one might rather call a commercial value, that is, that God blesses a man in consideration of the fact that he believes in the divinity of his Son. But why should God make any return for such an attitude toward Jesus? If faith were in every case a personal acquisition, if it were always the result of a critical examination, there might seem to be some reason for offering a reward for it. But it is clear that in many cases belief in the divinity of Jesus is quite accidental. If a child is born into a Smith family, its name with be Smith, and if this particular family of Smiths are all firm believers, the new-born member will be, at least for a time, a believer, and that too with as little mental effort as it learns to recognize its name. It would be difficult to see on what this commercial value of faith could be founded. If what we commonly call faith has no certain ethical value, and we cannot see why God should give a reward for it, and yet the New Testament sets a high value upon what it calls faith, we are forced to the conclusion that what is commonly called faith is not what the New Testament means by faith. It is frequently said that the New Testament does not define faith. At first thought that might seem strange, as faith is very important, and yet a thing about which one might be mistaken. The statement may

not be correct. Enough examples may furnish a better definition than could be given abstractly in words. Then there are those who believe that the first verse of the eleventh chapter of Hebrews is a definition of faith. Chief among these is Dr. J. T. Beck. This verse is variously translated. King James' Version has it: "Now faith is the substance of things hoped for, the evidence of things not seen." What was meant by "substance of things hoped for" is not quite clear, but it may readily be assumed that it was made to harmonize with the second member, "the evidence of things not seen." This seems to mean that the evidence we have of the existence of things unseen is that we believe they exist. A believer in ghosts has the same kind of evidence for the existence of ghosts. He believes they exist and therefore they are real to him. If our think-so is the only foundation for things unseen, then our heaven may well be a dream, and the only difference between us and the believers of the various ancient and modern mythologies is a difference of fancy. We may have a nobler fancy than they, but still it may only be a product of the imagination. It does not seem probable that any Christian would write thus about the Christian Religion. In the Revised Version this verse reads: "Now faith is the assurance of (the giving substance to) things hoped for, the proving (testing) of things not seen." The first member seems to say that the assurance we have with regard to the things hoped for is that we believe thus and so about them. But what does the second member mean? Certainly the statement that faith is the proving of things not seen cannot be clear to everyone. If proving means proof, then we go back to the thought expressed in King James' Version. If it means subjecting to a test, then some kind of experimentation is suggested without indicating how or by whom the experi-

ments are carried on. There is another translation that has been thought possible. This would read: Now faith is a foundation (consisting) of the things hoped for, a correction (administered) by the unseen. The word translated *substance* in the one version and *assurance* in the other, means really that which stands under, hence foundation, inner being or essence.

It is not said that it may not be translated by *substance* or *assurance*. Substance is the inner being, and assurance is that which makes firm or secure, and this idea of firmness and security is derived from the conception of a foundation. By foundation of a house we understand that on which the house stands; by foundation of stone, we do not understand that on which the stones lie, but that the stones are so placed that they constitute a foundation on which something else may stand. When we read "foundation of things hoped for," it is possible to understand that upon which the things hoped for rest, or that the things hoped for constitute a foundation on which something does or may rest. Let us assume for the moment that it is here a question of that on which the man's life rests. It is then implied that the things hoped for may constitute a basis of human life. By "the things hoped for" we must understand the hopes awakened in us by the promises of God and by his dealing with us. The first member of the statement with regard to faith would then mean that the man who makes the promises of God the basis of his life, has so far faith. But life is not fixed and stable; it is a progression and therefore needs constant direction and correction, and so the second member is added: a correction by the unseen.

It must be remembered that the writer needed a very comprehensive statement as he was about to consider a long line of individuals, some of whom had no written

word of God. Therefore he names the promises of God, "the things hoped for," and the providence of God, "the unseen." It is the unseen hand of God directing and correcting. The man who makes the promises of God the basis of his life and activity, and who is constantly being corrected by the providence of God is a man of faith.

There are several reasons for accepting this translation and interpretation of the passage. First: it is in harmony with the examples and remarks contained in the chapter. The one coming to God must believe that he is a rewarder of them that seek him. Sarah counted him faithful who had promised. These all died along the road of faith, "not having received the things promised, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is a heavenly." Moses chose rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season: accounting the reproach of Christ greater riches than the treasury of Egypt: for he looked unto the recompense of reward, "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." These passages are all in line with the translation given above. It is in harmony with the declaration of Jesus: "Man shall not live by bread alone, but on every word that proceedeth out of the mouth of God." Not bread in its broadest sense is the true basis of human life, but the word of God. Then faith

in this sense has ethical value. The man who makes the promises of God the foundation of his life and is being corrected by the providence of God cannot be a bad man: he is a good citizen, a good man. The farther a man is removed from this attitude towards God the worse he is. Here is the dividing line between the good and the bad.

Everyone having this faith will be saved, and no one can be saved without it. This definition of faith satisfies every demand of the New Testament and of the Christian consciousness. It is true there is more in it than is usually comprehended under the term faith. Firm trust in God's promises would generally be recognized as faith. Here more is required. The man must not only fully rely on God's promises, but must also be teachable. He must allow himself to be corrected. Too often the opposite of this passes for faith. The man who tenaciously clings to the old and stubbornly rejects everything new will probably consider himself and be considered by others a man of strong faith.

A corroboration of this view of Hebrews 11:1 is found in the words of our Savior. "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only? Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:44-46.) The Jews not only believed that the writings of Moses were true, but they also trusted in Moses. Nevertheless, Jesus says they did not believe Moses, for that is clearly implied in the statement, "if ye believed Moses, ye would believe me." The meaning must be, if they had entered into the spirit of the teaching

of Moses, so that they would have become like Moses in thought and life, they would have in like manner entered into the spirit of the teaching of Jesus and would have been transformed thereby into his likeness. From this we see that one may accept as true every word that Jesus spoke and may trust him as Savior, and still not believe him or believe in him.

Jesus recognizes as believers only those who are being transformed into his likeness. As strange as this may seem, by reflecting we can see that this is not only reasonable, but necessary. The fact is before us that the Jews accepted as true what Moses wrote and trusted in him, yet this did not bring them into sympathy with Jesus. Jesus said of them that they did not believe Moses. It is a fact that many persons accept as true what Jesus taught and trust him as Savior, who in their sordid selfishness do not even think seriously of being transformed into the likeness of Jesus. Jesus must say to these, I never knew you; that is, I never recognized you as believers. We see then that to allow ourselves to be corrected by the divine influence, to seek to be transformed by the life and teaching of Jesus is a very essential part of faith. Faith accordingly takes up and carries on that which was begun under the name of repentance, or change of mind. As we have seen, the general proclamation to man is to change his mind (Luke 24:47, Acts 17:30, 26:20 et al.). But when the jailor asked what he should do to be saved, the answer was Believe on the Lord Jesus. (Acts 16:31.) Paul and Silas did not mean by this an abstract assent to his divinity, but such devotion to him as would transform his life into the likeness of Jesus. Repentance, or change of mind towards God, would mean the same thing, for Jesus is the revelation of God, and an entering into the life of Jesus is a change of mind to-

wards God. But while in the definition of faith in Hebrews 11:1 and of the word believe in John 5:46, there is indicated a change of mind and life towards the divine will, yet we sometimes find both repentance and faith enjoined. "Repent ye (change your minds) and believe in the gospel." (Mark 1:15.) "Testifying both to Jews and to Greeks, repentance towards God and faith in our Lord Jesus Christ." (Acts 20:21.) These are more explicit statements for the sake of emphasis, as we have the two petitions, "Thy kingdom come," and "Thy will be done." These mean the same. In the kingdom of God, the will of God is done, and where the will of God is done, there is the kingdom of God, though it be in the heart of but one man. Change of mind toward God would ultimately produce perfect Christian character. Faith in Jesus, or belief in Jesus, must ultimately produce just the same character. The first act of reformation on the part of one greatly estranged from God is repentance or change of mind, but in the case of those who have entered upon the spiritual life, repentance and faith are for the most part names for different phases of the same thing. Indeed, all that is needed in man's case is to change from his selfishness, his enmity towards God, to loving harmony with Him. This is all that man can do, and that is what man must do. It is not meant that man can do this alone, but the help of God is sure, if man will only have the desire and make the effort.

"For this is the will of my Father that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day." (John 6:40.)

" He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." (Ibid. 54.)

A comparison of these two passages shows that to behold the Son and believe on him is the same as to eat his ffesh and drink his blood, for the results are the same. The beholding and believing result in eternal life and final resurrection, and so do the eating and drinking. It is sometimes said that the first passage explains the second. But since eating and drinking are physical acts, they must explain believing which is not physical. Jesus says to us, that if we would believe on him according to his conception of faith, we must make him our nourishment, our sustenance. We must appropriate the principles of his life so that his life will become our life. Hence he says, "*He that eateth my flesh and drinketh my blood abideth in me and I in him.*" He who is not striving to make the life of Jesus *his* life, does not believe on Jesus.

The substitution of an intellectual assent, or of a mere think-so for the true conception of faith has done still more harm than the error with regard to repentance.

Church.

If it were possible to get a full and clear conception of what our Savior and his apostles meant by "church" many difficulties would be removed from the theological world. The following statement of the New Testament use of the word is generally accepted: "In the New Testament the original word is *ekklesia,* which means an assembly, either secular or religious, (Acts 19:32), etc. It is applied either to the whole body of the believers in Christ, the church universal (Matt. 16:17, Eph. 1:22), or to the congregation in a local sense, as "The Church at Antioch" (Acts 17:1) at Jerusalem (Acts 15:4), etc. The original word is only used twice in the Gospels, each time by Matthew, 16:18, where it means the church universal; 18:17, where it means a local congregation. The Evange-

lists usually employ the term, "the kingdom of God" or "the kingdom of heaven," for the spiritual substance of the Church universal."—Shaff Bible Dict.

Hatch and many others thought that the Greeks used the word ekklesia to designate a meeting of a society, as well as a popular assembly. Taking this view of the use of ekklesia as a starting point many have concluded that in the beginning the word was used by the Christians as the name of the individual congregation only, and that later it was applied to the whole body of Christians. Matt. 16:18, being in conflict with this view, has been declared spurious. This view is strongly controverted by Prof. Rudolph Sohm, who holds that ekklesia in classic usage designated the assembly of the free citizens summoned by the crier, the legislative assembly of the people, the assembly of the citizens of a free state in their sovereign capacity; and that in later times it was used of popular assemblies of various kinds, but not of the meeting of a society. The original idea of "the meeting of the people" remained in the use of the word. In the septuagint it is applied to the solemn assembly of the people of Israel (before God), whether the real meeting or the ideal unity of Israel (before God) is thought of. Ekklesia in the Hellenistic-Jewish speech is the people of Israel so far as it is the people of God, the chosen people, the people in and with which the power of God is effective.

This gave rise to the use of the word among Christians. With them the word ekklesia means the New Testament Israel, the New Testament people of God. Here numbers have nothing to do with the use of the word. It is an expression of spiritual quality or worth.

In a Greek republic there could, of course, be only one ekklesia, the assembly of the people. In the Septuagint

there is likewise only one ekklesia, the assembly of the people of Israel. In Christendom there can also be but one ekklesia.

At the first glance the New Testament usage of speech seems to contradict this. In nearly all passages in which the word ekklesia is found it seems to designate the local congregation and not the whole body of Christians. There is an ekklesia in Corinth, another in Cenchrea, a third in Thessalonica, etc. Therefore, the plural is often used. There was not one but many ekklesiae in the wide circle of the Roman Empire, hence the prevailing view that the conception of the local community, a local organized body (a legal conception) not the entire community of the saints (spiritual conception) was fundamental in Christianity.

Not only the Christians living and meeting in a certain city or village, but those meeting in the houses of private individuals were called ekklesia. Paul greets the church (ekklesia) meeting in the house of Priscilla and Aquila. (Rom. 16:15.) This fact leads to the right solution. This shows that the word ekklesia does not stand for an aggregation of persons, not for a social conception, not for the conception of the local community, but expresses merely a dogmatic valuation. Every meeting is an *ekklesia* which according to its spiritual worth represents the assembly of the covenant people before and with God, and with Christ. Where the Lord, the head of the body is, there is Christendom. Where two or three are assembled in the name of Christ, there is the people of Christ, the New Testament Israel, there is the whole of Christendom with all the promises, for in their midst is Christ, who is all in all. Where Christ is there is the Ekklesia. The faith of the Christians sees in every Christian assembly all Christendom, the people of God, the whole community

of saints assembled in spirit. Origen says, "In every Christian assembly, there are present the angels, the power of our Lord and Savior, the spirits of the saints, those of the dead, I think, but certainly those of the living, though it is not easy to say how." For this reason every assembly of Christians, whether large or small, that comes together in the name of the Lord is called ekklesia, the popular assembly of the New Testament Israel. There is therefore but one ekklesia, but this ekklesia has numerous forms of appearance. It appears in the meeting of the local congregation, and also in the meeting of the household community, and in numerous other Christian assemblies, even if they do not represent a meeting of the local community or of the household community."

The above is a brief sketch of Sohm's view of the Church. This will be clearer when we shall have given something of his teaching concerning the organization of the Church. What has been given above will seem to many to be extreme, if not quite fanciful. The ordinary idea of the origin of the primitive name of the church (ekklesia) seems much simpler, indeed more reasonable. But many things that seem simple and plain at first sight become on closer examination very difficult and mysterious. If we assume that ekklesia was applied to any kind of meeting, how did the kingdom of heaven come to be called by that name? Christians met in various places quite frequently, but there was nothing distinctive in that. The Jews met in their synagogues, and many societies of various kinds had their places of meeting and assembled often. It is surely not clear why the kingdom of Christ should be called a "meeting," either by Christians, Jews or Gentiles. If Sohm's view is correct, if ekklesia means in the Hellenistic-Jewish speech, the peo-

ple of God, nothing could be more natural than that the Christians should call themselves by that name.

The kingdom of God, the Church, was, according to the common view, established on the great day of Pentecost by the outpouring of the Holy Spirit. When the spirit of Christ was communicated to men, when Christ was in men and men in Christ, the kingdom of Christ, the Church, was established on earth. Not a meeting or a series of meetings gave rise to the Church, but the union of Christ and men. Those who received the Holy Spirit on the day of Pentecost and thereafter were the true Israel, the people of God, and they recognized themselves as such and hence they called themselves the ekklesia, the Church.

In giving the organization of the Church, Prof. Sohm adheres strictly to the teaching of Paul on this subject. Christ is the head of the Church, and the Church is the body of Christ, and each individual Christian is a member of that body and has his place and work assigned to him through the gift which he has received, for each member receives a gift whereby he is both capacitated for and called to work in the up-building of the whole body. Thus the life and activity of the Church is the life and activity of Jesus. There can be therefore no legal authority over or in the Church. The government of the Church is by gifts given by Christ the head to each member of his body for the benefit of the whole. (See Rom. 12:4-9; I Cor. 12: 14-30; Eph. 4:4-14, 5:23; Col. 1:18.) The Church is then a body spiritually animated, spiritually governed and directed by its spiritual head. It is, therefore, removed from earthly rules and principles of organization and government. It is not a meeting, an assembly, but the chosen people of God, the body of Christ the Savior.

Nothing whatever can be said against Sohm's view of

the organization of the Church, for it is unquestionably the view set forth by the Apostle Paul. Nevertheless it seems to me that he has given only one side of the matter—the very important side truly, yet there is an other side. Sohm has given the spiritual side of the organization of the Church; but the Church is on earth and has to do with earthly things and affairs, and therefore has its earthly side, which, of course, must be entirely subordinate to and in harmony with the spiritual side. It has indeed too often been made the chief thing, for there has been as much contention in the Church about government and management of affairs as about anything else. This was caused partly by human greed and love of place and power, and partly by the belief that the Scriptures set forth a definite form of church government, and that the body not conforming to the Bible in this respect, is wrong, is not truly Christian. The only ground for the belief that there is a definite form of church government set forth and enjoined in the New Testament is the belief that such should be the case and therefore is. Whatever ought to be in the Bible surely is in it. Each congregation needs some form of government and of attending to its affairs, but it does not follow that all congregations should always and everywhere have the same form. That there is no form of church government enjoined in the New Testament can easily be discovered by any one who will have due regard to every passage bearing on the subject, not assuming anything nor going in any respect beyond the letter. Not only is it impossible to find in the New Testament a definitely marked out form of government, but one passage seems to say that this matter is, in some degree at least, in the hands of men, subject to their will and judgment within certain limits. The passage referred to is Matt. 16:13-20, part of which reads: "And

Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee that thou art Peter and upon this rock I will build my Church, and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven." Some of the words of the passage must be considered before seeking the meaning of the whole. Jesus could not say, "Thou art Peter," for the simple reason that it would not have been true if he had said it. He was not Peter but Simon. Jesus had said to him before that he would be called Cephas or Peter. That was a prophecy which has been fulfilled. No one speaks of the Apostle Simon, but of the Apostle Peter. But at that time the prophecy had not gone into fulfillment, for Jesus addresses him as Simon Bar-Jonah, that is, son of Jonah. What Jesus says is, thou art a stone and upon this rock I will build my church," etc. Why Jesus called Simon a stone we may not be able to discover, but the contrast between a stone and rock can hardly be without significance. The widespread notion that Peter as the first believer, or confessor, was made the foundation of the Church will not bear investigation. It is said that Peter was the rock on which Jesus built the Church only so far and so long as he had faith; when his faith failed him he was no longer the foundation. If that were true, Peter as a person was not the rock, but simply the state of mind in which he was at that time must have been the foundation. The impetuous, changing and erring man Peter would not be a very safe foundation on which to build.

Others think that the rock is the divinity of Jesus, or Jesus the Son of God. "For other foundation can no man lay than that which is laid, which is Jesus Christ." (I Cor. 3:11.) Jesus says farther to Peter, "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." There is no limitation named so that if one overlooks the natural and necessary limitations, the passage may seem to have the broad meaning which is often given to it. With the keys Peter might open the kingdom for himself alone, or he might open it for others also, so far as the language is concerned. On account of the power of binding and loosing that was given him, it is generally thought that he was to open for others. The opening and the binding have been variously interpreted. The least that has been seen in these words is that the keys represent the honor of opening the kingdom first to the Jews by a speech on the day of Pentecost, and to the Gentiles in like manner in the house of Cornelius, and the binding was the statement of the terms of admission into the kingdom. But those who give this interpretation believe that Peter spoke on both occasions as the Holy Spirit gave him utterance, so that what he said was really the words of the Holy Spirit. Commentators have found in these words the bestowal of various privileges and powers from mere honor up to papal infallibility. It should be observed, however, that a key is not an instrument used in binding and loosing and therefore the using of the keys is one thing and the binding and loosing another thing. The keys were to open the kingdom of heaven. Is the kingdom of heaven the Church or something different? The popular conception is that the Church is in this world, and the kingdom of heaven in the next. This is probably due to the fact that the people feel that the

Church is not worthy to be called the kingdom of heaven. The kingdom of heaven must be something better than the Church as we see it. But the New Testament makes no distinction between the Church and the kingdom. Jesus began his ministry with the proclamation, "The time is fulfilled, and the kingdom of God is at hand." He must have meant the kingdom of God in this world, the Church. Having the keys, Peter had a right to enter into the kingdom himself, but to admit others at will is not implied. To admit others would be to build the Church, which was and is the work of Jesus. Jesus said, "I will build my Church." Now the Church is built up of men and women.

Peter says in the second chapter and fifth verse of his first epistle, "Ye also as lively stones are built up a spiritual house." Here the members are thought of as stones in a building. "And the Lord added to them day by day those that were being saved." (Acts 2:24.) The adding to the Church and the building up was and is the work of the Lord, and he used Paul in the work more than he did Peter. Peter then had no individual right to open up the kingdom to others. "The Lord openeth and none shall shut, and shutteth and none openeth." (Rev. 3:7.) Jesus gave Peter the right, the power to enter into the kingdom because he believed on him. This power, this right he gives to all believers. "As many as received him, to them gave he the right (the power) to become the children of God, even to them that believed on his name." (John 1:12.) To be a child of God is certainly to be in the kingdom. Peter was the first believer who received, under these figurative words, the right, the power to enter into the kingdom.

To many it must seem strange that Jesus should give believers the power to become the children of God or to

enter into the kingdom of heaven. They think believers are already in the kingdom and are children of God. But from the point at which one begins to trust Jesus as Savior to the point where one is in perfect harmony with the will of God, that is, wholly in the kingdom of God is a long way, and no one can travel that way without help, that is, power from the Lord. Jesus promised Simon this help.

The binding and the loosing have nothing directly to do with the use of the keys. Peter had a right to enter into the kingdom and he had the power to bind. What could he bind? Anything? Everything? There are limitations though none is expressed. He could not bind that which was already bound. He could not bind, that is, determine what is right and what is wrong, for that is fixed in and by the character of God. What is in harmony with God is right, and what is contrary to him is wrong. One might as well speak of Peter's binding God as to say that he determines what is right and what is wrong. God's eternal purpose which he purposed in Christ Jesus our Lord, namely, that men should be conformed to the likeness of his Son, he could neither bind nor loose. What then could he bind? Clearly only that which God had not bound. What is that? The expression "on earth" seems at first sight to indicate the sphere of activity and so it is usually taken. But why thus designate the sphere of activity? Peter had no other sphere. He could bind neither on the moon nor on any planet. If used to indicate the character of the things that Peter might bind, it has meaning. It will be observed that it is not a right given to Peter exclusively. A little later (Matt. 18:18) it is given to all the disciples and that, too, in connection with instructions on the management of a very important matter, the regaining

of an erring brother. The order was, to go alone to him, if he will not hear thee, take with thee one or two, if he will not hear them, tell it to the Church. That, in most cases, would be a very good order, in fact, the best, but sometimes it might be best to send someone, or perhaps two or three, before going yourself, or some other proceedure might be better. Jesus does not bind this order upon his disciples and upon us, but leaves them and us free to determine what way is best in each case. We cannot choose to neglect the erring brother, but we can choose what we think is the best way of regaining him. The regaining is the spiritual part; the manner of proceedure is the earthly part. The one is fixed and unalterable, while the other can be changed according to circumstances. The sphere of the earthly in connection with the church is very important. Money must be raised, property bought, houses built, etc. How shall the affairs of the church be managed and who shall manage them? All that the church may determine and change again as circumstances demand and wisdom directs. At first in Jerusalem the only officers in the church were the Apostles. They taught and they received and disbursed money and attended to everything else. By and by complaint was heard that some part of the business was not well attended to. The Apostles seem to have thought that there was ground for the complaint, for they took steps at once to have matters better attended to. Seven men were chosen by the people and appointed by the Apostles. Their work was to serve tables or to minister to tables. This was surely earthly in its character, yet important. The peace and welfare of the church depended to some extent on this business. We must note that it is not said that the Holy Spirit directed Peter or the Apostles to choose men for this work. The

Holy Spirit is not mentioned in connection with the important changes made in the constitution of the church. Nor is it said that Peter appointed the seven deacons, as they are usually called. It is not even said that he took the initiative. A part of the church felt that they were being neglected and the twelve took measures to remove the ground of complaint. We may conclude that later they appointed more men for this work or for other work, if they thought they were needed. If a man was needed to serve tables, or to oversee a congregation, or a dozen congregations or for any other necessary business, he was appointed. Here is the sphere of binding and loosing, and the only limitation is that nothing be done that would contravene God's purpose, that man should be conformed to the image of his Son Jesus. Therefore nothing must be done in violation of the principle of love, or that will hinder spiritual culture and growth. So long as love reigns, so long as love is the ruling principle and power, the form of church government may be Episcopal, Presbyterian, or Congregational. Whatever form of government is best for a given condition of society may be and should be chosen. All these forms are of the things that may be bound and loosed again on earth as circumstances demand, and they will be bound or ratified in heaven.

The church then is the body of Christ, the members being men and women more or less under the influence of the Holy Spirit, the Spirit of Jesus, and becoming daily more like Jesus, having as the goal of their transformation the perfect likeness of Christ, the Son of God. The earthly affairs of this body may be administered in any way that wisdom suggests and circumstances demand. That which is absolutely necessary to the church is that Christ dwell in it, that is, in each member. The man in whom Christ does not dwell is not a member of the body

of Christ. But how shall we know who is a member of the body of Christ? Perhaps we may not know at all. "Howbeit the firm foundation of God standeth, having this seal, the Lord knoweth them that are his." (1. Tim. 2:19): The assurance that the Lord knoweth his own should be sufficient for us. However, men have felt and feel that there should be some formal act to distinguish Christians from other men. This is indeed in harmony with their experience and observation.

In ancient times, only the initiated, those prepared by proper ceremonies, were permitted to attend the mysteries. The Gentiles who wished to enjoy the blessings of the Jewish religion had to undergo certain rites. Indeed some rites or ceremonies are necessary to admission into any human body, society, order or organization. What could be more natural than the supposition that some rites and ceremonies were and are necessary for every one seeking admission to the Church of Christ? What could be more natural than the conclusion that these rites are very important, and therefore, must be attended to with the greatest possible accuracy? When and how was the Church of Christ constituted? What must one do to become a member of the Church of Christ? What are its officers and how is it to be governed? These questions have largely occupied the theological thinking of the world. No agreement has been reached, for there are still very many sects and religions. When one considers the divided state of the professed followers of Jesus, one must conclude that there is either great stupidity or blindness or perverseness on the part of men, or these questions are not very definitely answered in the New Testament. Why is not the church with its initiatory rites, its ordinances and sacraments, its officers and its form of government, clearly and plainly described?

No doubt many will answer that it is plainly described but that most men fail to see and understand. Each sect or denomination or body thinks its conception of the church the true one, and it thinks too that there should be a union of all Christians, and each is quite willing, yes even desirous of uniting with all others on its own terms, and is somewhat perplexed and confused that others object. But still deep down in the heart of every one there has no doubt, at times, been a feeling that the New Testament might express his views on the church, which he knows are correct, a little more plainly and less comfort might have been given to the opponents. When it is understood that the church is the body of Christ and that its purpose is to develop the God-given peculiarities of each member in harmony with Christ, that is, into the likeness of Christ and that the head of the church has given the largest liberty in all other things, it will be seen that much that has been diligently sought in the New Testament is not in it at all. Unity in spirit, or better said in the Spirit might and should be attained, and diversity in forms benevolently allowed.

Excellent books on the church have recently been published. In these books everything is called church that usually bears that title. The popular conception is that a church is constituted by the adoption of certain doctrines, rules, rites and ceremonies, and it is and continues to be a church whatever its life and practices may be. Hence the authors of these books say that the church has failed to understand her mission and to do her work. I, too, in this work, have often called that a church which is no church. It would be better to say there has been no church, than that the church has failed to understand her mission. If a body of people exists for the propagation of certain tenets and rites and therefore does not do

the work Jesus committed to his church to do, it is not the church, but a human society without heavenly or earthly end only so far as it furnishes employment and support for its ministry. That which constitutes the church is the Spirit of Jesus. The body that is quickened and energized by the Spirit of Jesus, is the church and is doing the work of Jesus. Jesus knows the heart, but the human test is, Is a body doing the work of Jesus? If it is, it is the church. The work of Jesus is the salvation of the world from all its woes by transforming the individuals into the likeness of Jesus.

Sacraments.

The word *sacrament,* which has long been in general and constant use in the church, is not found in the New Testament. It is difficult to say how the word came into use. The explanation generally given is that the Latin word sacramentum designated the oath whereby the Roman soldiers bound themselves to be loyal to their commander. It is true that sacramentum was so used, but there is no evidence in the New Testament that the early Christians thought of the washing or the supper as an oath of loyalty. Another explanation has been offered that seems more probable.

In every Greek city of any importance, and later in Roman cities also, were religious celebrations called mysteries. Such a celebration presented in a mimic-dramatic way the history, especially the birth, suffering and death of some divinity. The scenic representation was accompanied by exclamations, songs, various rites and ceremonies, and tokens of the presence of the divinity thus honored. Only the initiated could attend. It was held that attendance on these celebrations purified and elevated the life. The strictest secrecy was enjoined upon all who witnessed these scenes. They were not per-

mitted to speak of them to the uninitiated at all, and only very carefully with the initiated. This perhaps gave the celebration its name.* Everything connected with the celebration was considered very sacred, so that the word mysterion acquired the meaning sacred. The Latin word sacramentum means really that which is holy. Thus the two words mysterion and sacramentum, at first so very different in meaning, finally met in the signification sacred or holy. The Greeks called every act and everything in such a celebration mysterion, and therefore the whole celebration was designated by the plural mysteria. Hence we call them mysteries. Now it is probable that the Latins applied the word sacramentum to the acts and things they saw at the mysteries. That is, what the Greeks called mysterion they called sacramentum. Certain it is that in the early Latin versions of the New Testament the word mysterion, which occurs twenty-six times, was generally, if not always, translated with the word sacramentum, and this stands to this day in some passages while in others the Greek word is retained. To this day the Greek church designates by the word mysterion what the Roman church and its descendants call secramentum or sacrament.

In the mysteries there was a power ascribed to the rites and ceremonies that did not inhere in the acts and things themselves. The same acts and things would have been very insignificant at other times and under other circumstances, but as worship of the deity they were the embodiment of divine power. This was because of the belief in magic, which pervaded all classes in all countries, not less among the Jews than among the Gentiles. Magic has always been attractive. The people of Bible times were so accustomed to the ascription of magical

* μυστήριον means a secret. Properly that which closes the mouth.

power to trivial things, that nothing of that kind could seem absurd to them. Since magic was in the minds of all people, a few prophets and apostles excepted, it is not strange that it found its way into Jewish rites and observances or that it was brought into the early church. The fathers thought of their sacraments just as the pagans did of their mysteries. They divided each sacrament into two parts—the bodily act and the spiritual effect. The act performed on the body, they said, is simple and insignificant, but the effect on the spirit is immeasurably great. However they may have differed with regard to the entire operation they agreed that it was the Holy Spirit that gave the sanctifying power to the matter, water, wine, bread, oil, etc., or exercised this power in connection with the material substance employed. Cyprian said that water alone cannot cleanse from sin and sanctify a man, it must have the Holy Spirit.

How hurtful sacraments are we can learn best from Jesus. For this purpose we need only study his controversy with the Pharisees, recorded in the 7th and 8th chapters of John. Jesus had healed a man (or indeed several men) on the Sabbath. This seemed to the Jews to be wrong, so wrong indeed that they thought he must be a sinner. Jesus tried to show them that they should not condemn him for healing on the Sabbath, since they circumcised children on the Sabbath. He urged them to judge righteous judgment, but to no avail. Healing, said they, violates the Sabbath, but circumcision does not. Let us try to see what their difficulty was that we may not fall into like errors. The proper keeping of the Sabbath is good. If one has been laboring six days the body needs rest and it will be benefited thereby. If while the Sabbath-keeper's body is resting, his mind is occupied with meditations on the true purpose of life, on his relation

to others, especially on his relation to the Source of all life, or if by reading or hearing good thoughts are acquired, he is strengthened in his outer and inner man for the duties of the new week. The Sabbath is for man, and it is beneficial so far as it benefits him. With this view, which is correct or righteous judgment concerning the Sabbath, one can see that the keeping of the first day or any other day of the week would be just as beneficial as the keeping of the 7th day. One can also see that healing on the Sabbath could not hinder the proper keeping of the day. But not so with the Jews. To them the keeping of the Sabbath was valuable beyond the benefits derived therefrom by the body and the spirit. It pleased God and therefore secured his blessing, that is, it was a sacrament, for any act to which we ascribe a benefit greater than its proper effect is to us a sacrament, whether we call it by that name or not. There is no means of fixing or determining the value of a sacrament. It may have any value one may choose to assign to it. One may think, as indeed some have thought, that one may attain to eternal life by keeping the Sabbath in the right way. To the Jews circumcision was also very important, more important indeed than the keeping of the Sabbath, and therefore the circumcision on the Sabbath. Acts belonging to the economy of life can be measured and their value approximately ascertained, but not so with a sacrament. A bath may be beneficial. Considered as a bath a physician may determine its value physical and moral. But considered as a sacrament who can fix its value? It may be thought to secure God's eternal favor. In the minds of people thinking thus it may be of more value than ten thousand deeds of love. Sacramental value may be assigned to various things. With some the attendance at church or prayer meeting, praying in public has sac-

ramental value. Nay the most trivial things, such as the manner of wearing the hair or the beard, the cut or fastening of the coat, may have sacramental value. The less real significance a thing has, the better it seems adapted to sacramental use. Sacramentalists have been heard to say that God might, if he chose, save people for standing five minutes on one foot and like absurd things. There is no reason why one sacramentalist may not believe that God will save him because he never shaves, and another that God will save him because he shaves every day. I say there is no reason, for there is no reason in any way connected with sacramentalism. When one accepts sacramentalism, one leaves the realm of reason, the realm of sound and righteous judgment and enters into the realm of magic. In magic there is no question about the adequacy of cause. By the decree of fate the most insignificant cause may produce a momentous effect. It must be clear to every one that the man who assigns sacramental value to certain acts cannot judge righteous judgment. As the sacramental acts increase in value, all other acts decrease in value. We have the sad fact before us that the Pharisees could not understand Jesus because they did not judge righteous judgment. They did not judge righteous judgment because they assigned sacramental value to some acts and therefore esteemed other acts lightly.

Broadly speaking all persons who came into the early church brought with them magical or sacramental notions. The teaching of Jesus would soon have corrected these false conceptions, if it had had free course. But the sacramental notions were helpful to the priesthood and they were therefore not suppressed but nourished. Largely for this reason the church has been weak in righteousness, and has failed to save the

world. True, sacramentalism could not have prevailed, if the church had not fallen into such grievous errors with regard to the merits of the death of Jesus, the blood of Jesus, with regard to sin and the forgiveness of sin. If the church could have judged righteous judgment, it would have put into practice the teaching of Jesus instead of quarreling over sacraments and sacramental salvation, and it would long ago have saved the world from the terrible selfishness in which it is now struggling. Reason shows that sacramentalism must subvert all conceptions of right. The history of the Pharisees shows the same. The past and present history of the church confirms this. The teaching of Jesus is in every word and every sentence opposed to sacramentalism. Since the hurtfulness of sacraments is clearly set forth by reason, history and the teaching of Jesus, how can anyone think that Jesus instituted sacraments?

Baptism.

What has been said concerning sacraments is enough. No discussion of baptism or of the supper is needed. But it is very difficult to rid one's self of sacramental notions. The following is therefore added to help the honest reader out of the confusion and difficulties which the misconceptions and evil practices of the past have thrown around him.

The words baptize, baptism are not English words, but Greek words slightly changed in form. Two passages will enable us to understand the meaning of the Greek verb, and from that the meaning of the derived noun may easily be inferred. "And when they come from the marketplace, except they wash (baptize) themselves, they eat not." (Mark 7:4.) "And when the Pharisee saw it, he marveled that he had not first washed (baptized) before dinner." (Luke 11:38). From these passages it is clear that

it meant to wash or bathe, and that the purpose was to cleanse the body.

There is a great difference between washing or bathing for the purpose of cleansing the body and sacramental immersion as practiced by the church. That this word meant in the minds of the New Testament writers to sprinkle, to pour, to dip or immerse is an assumption for which no proof has been offered, and for which no proof need be sought or expected, as we shall see later. We saw in the chapter on washing that the Hebrew word meaning to wash was sometimes used for a moral or spiritual cleansing where no water is employed. It ought to go without saying that this Greek word is used in like manner in the New Testament. In the ministry of John the cleansing was superficial, it was a washing in water. In the ministry of Jesus the cleansing is thorough, it is the washing of the soul in the Spirit.

John's call was to repentance. His proclamation differed from that of the other prophets in that he could say the kingdom is at hand, the Messiah is about to be revealed. All the people as one man rose up and went out to him and to wash in the Jordan. This they surely would not have done, if John had been preaching some new kind of washing not provided for in the law or the tradition of the elders. No people ever embraced anything new so eagerly as the people of Judea responded to the call of John to wash. But why should John proclaim another kind of washing to a people who were washing themselves every day and sometimes several times a day? The Pharisees did not object to bathing, but they would not repent, and lead better lives, and therefore they were said to have rejected John's washing, which shows us that which every one should have known, namely, that the real aim of his effort was to induce them to purify their lives. John did not speak Greek but what

was called Hebrew. Therefore we do not know what word he used. He may have followed the example of Moses and said, Sanctify yourselves, or he may have followed Isaiah and said, Wash you. The meaning would, however, be the same.

But some one will say, John said "I baptize," "I baptized," and therefore baptize cannot mean wash, since John could not have washed such great multitudes with his own hands. It is true that John could not have bathed so many people, but that is no reason why he should not have said, I wash you in water. "And the Lord said unto Moses, Go unto the people and sanctify them today and tomorrow and let them wash their clothes." (Ex. 19:10). Moses did as the Lord commanded, and if he had afterward made a statement with regard to his work, he would have said, I sanctified the people, as John said I washed. This sanctification involved a washing of the body. No one would think that Moses washed the bodies of all the people in two days' time, much less twice in two days. God said to Joshua, "Up, sanctify the people, and say, Sanctify yourselves against tomorrow." (Josh. 7:13). When Joshua had told the people what to do and they had obeyed him, he had sanctified the people and the people had sanctified themselves. Samuel said, "Sanctify yourselves and come with me to the sacrifice. And he sanctified Jesse and his sons and called them to the sacrifice." Did Samuel wash Jesse and his sons, or bid them to wash themselves as he had bidden the others? Joshua 5:2-12 tells us that Joshua made flint knives and circumcised all the males of the Israelites. This work seems to have been done in three days. Here again we must understand that Joshua merely told the people what to do. It is very common in every day life to say that a man did that which he caused another to do. So, as in

the case of Moses, Joshua and Samuel, John caused the people to wash themselves.

That no form of modern baptism was known in John's time and for more than a hundred years later, but that self-washing alone was practiced so far as water was used at all can be easily shown. It is assumed that every one knows that self-washing as a preparation for religious exercises was practiced by Jews and Gentiles. The only question is, Was some other form of washing introduced into the church during the first century? Ananias said to Paul, "Arise and bathe thyself and wash away thy sins." The translation, "be baptized" is without any justification. Two acts are enjoined, bathe and wash away. How he should wash away his sins is indicated by "calling on his name." Paul had been blaspheming Jesus. This was his immediate and great sin. This sin he could wash away only by turning and worshiping Jesus. Here as everywhere, sin must be broken off by righteousness or right doing. Whether the bathing was thought of as a religious or as a sanitary act will appear later. Whatever its purpose was, it was certainly self-washing or bathing. Also in 1 Cor. 6:11 instead of "ye were washed" it should read, ye washed yourselves Here a moral or spiritual cleansing is evidently meant, yet it is spoken of as if it were a washing in water.

In addition to this we must cite Justin Martyr. In the sixty-first chapter of his First Apology he says, "I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their

sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For upon the name of God, the Father and Lord of all, and of our Savior Jesus Christ, and of the Holy Spirit they make* the washing in water. For Christ also said, "Except ye be born again, ye shall not enter into the kingdom of heaven." Now, that it is impossible for those who have once been born to enter into their mothers' wombs, is manifest to all. And how those who have sinned and repent shall escape their sins is declared by Esaias the prophet, as I wrote above; he thus speaks: "Wash you, make you clean; put away the evils of your doings from your souls; learn to do well; judge the fatherless, and plead for the widow; and come and let us reason together, saith the Lord."

"And for this (rite) we have learned from the apostles this reason. Since at our birth we were born without our knowledge or choice, by our parents coming together, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of all; he who leads to the laver the one about to *wash*† himself calling him (God) by this name alone. This washing is called illumination, because they who learn these things are illuminated in their understandings."

It was a favorite thought with Justin, that the heathen borrowed nearly everything from the Old Testament,

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* τὸ ἐν τῷ ὕδατι τότε λουτρὸν ποιοῦνται.

† αὐτὸ τοῦτο μόνον ἐπιλέγοντος τοῦ τόν λουσόμενον ἄγοντος ἐπὶ τό λουτρόν.

often by the help of the devils. So here. "And the devils, indeed having heard this washing published by the prophet (Isaiah) instigated those who enter their temples, and are about to approach them with libations and burnt offerings, also to sprinkle themselves; and they cause them to wash* themselves entirely, as they depart (from the sacrifice) before they enter into the shrines in which their images are set."

We must note that Justin derives this washing from Isaiah. He mentions not a word on this subject as coming from our Savior. The penitent were led to water where they washed themselves while certain words were spoken over them. In this respect this washing differed from the Jewish washing practiced in the days of the Prophets. Just what the words were, is not clear since the two statements with regard to them do not agree. But the important lesson is that the only religious washing known to the church at that time was self-washing. No form of "baptizein" is used, but the word found in the Greek translation of Isaiah 1:16, "Wash you," etc., showing the dependence of the custom upon that passage and that "baptizein" had not yet become the technical term for the initiatory washing. This washing was traditional and Justin evidently had no satisfactory explanation for it. First he speaks of the penitent persons obtaining forgiveness through prayer before the washing and then of their obtaining remission in the water. It is difficult to see how Justin could harmonize this last statement with some sentences in his Dialogue with Trypho. For example: "If anyone has impure hands let him wash and be pure. For Isaiah did not send you to a bath, there to wash away murder and other sins, which not even all the waters of the sea were sufficient to purge; but as

* τέλεον δὲ καὶ λούεσθαι ἐπιόντας πρὶν ἐλθεῖν ἐπὶ τὰ ἱερά.

might have been expected, this was that saving bath of the olden time which followed those who repented, and who no longer were purified by the blood of goats and sheep, or by the ashes of an heifer, or by the offerings of fine flour, but by faith through the blood of Christ, and through his death, who died for this very reason, as Isaiah himself said." "By reason therefore of this laver of repentance and knowledge of God, which has been ordained on account of the transgressions of God's people, as Isaiah cries, we have believed, and testify that that very washing which he announced is alone able to purify those who repented and this is the water of life. But the cisterns which you have dug for yourselves are broken and profitless to you. For what is the use of that washing which cleanses the flesh and body alone? Wash the soul from covetousness, from envy, from hatred; and lo! the body is pure." Finally a very important observation must be made. If a translation of Justin be consulted one will find, "they receive the washing in water" instead of "they make the washing, etc.," as I have given it. The translator did not write the word "receive" because he thought that was the equivalent of what Justin had written, but simply because he thought that that is what it should be. He saw that Justin said that the penitent washed themselves, but he believed that the penitent received baptism or the washing and so he put it. This is an arbitrary change such as our translators one and all have made. They have changed Acts 22:16 so that it reads: "Arise and be baptized," instead of, "Arise and bathe thyself," which is the exact equivalent of the original. If translators have given us their preconceived notions about baptism instead of translations of the texts before them, would it be

strange if early copyists sometimes gave us their notions instead of the texts before them?

We find then that as late as the year 160 the church knew nothing of modern baptism, neither sprinkling nor pouring nor immersion as now administered, but only of a self-washing which Justin regarded as derived from Isaiah. When John began to preach only self-washing was known. In the year 160 only self-washing was known. It is impossible to think that some other washing was preached in the meantime.

Since John baptized no one according to modern usage, the only question with regard to Jesus is, Did John admonish him to wash himself as he did others? If John considered him a sinner, he certainly urged him as every other one to sanctify himself. If he did not regard him as a sinner he did not do so. If Jesus pretended to repent when he had nothing to repent of, he committed sin, for such an act would be hypocrisy. But it will be urged that Matthew, Mark and Luke say that he was baptized of John. It is true that this statement is found in the Gospels bearing the above names. In the first place that proves only that some copyist or copyists believed that John baptized Jesus, whatever he or they may have understood by the word baptize. In connection with the supposed baptism of Jesus are some statements that must be carefully weighed. In Matthew Jesus is made to say, "Suffer it now for thus it becometh us to fulfill all righteousness." At a later time there were persons who thought that baptism fulfilled all righteousness. But Jesus never thought so and never could have said so. Such a statement is wholly at variance with his teaching. If it were true that baptism fulfills all righteousness why the Sermon on the Mount, why the parables? No out-

ward authority can justify the acceptance of these words as coming from Jesus.

It is said also that John saw the heavens open and the Spirit of God or the Holy Spirit in bodily form as a dove descend upon Jesus. According to this the kingdom was coming with observation which is contrary to what Jesus said. (Luke 17:20.) If the Spirit had the appearance of a dove, how could John know that it was the Spirit and not a dove? This difficulty was provided for by having the dove descend out of the opened or rent heavens. But if John had such outward demonstrations as this, how could he doubt afterwards? (Luke 7:18-20.) If God pointed out Jesus to John in this way, and he afterward doubted he doubted God's word, which we cannot believe. The truth in this story can easily be found. God revealed to John that he should see the Messiah, should indeed be his forerunner. He was to know him by his spirit, or expressed in Hebrew fashion, by the Spirit that should be upon him. (See Luke 4:18.) This was easily changed into the statement that he should know him by the spirit that should descend upon him. In that case the spirit must become visible. The best visible form would be that of a dove. But how should he know that it was not a real dove, a tame dove or pigeon? To make that part sure he must see it leave the very throne of God. All that is quite in harmony with the apocryphal writings, but quite contrary to the manner of Jesus. John recognized Jesus by his spirit, but afterwards when Jesus did not carry out his work as John expected, he began to doubt his own judgment with regard to Jesus. John might well doubt his own judgment but to doubt God's word would be rebellion. But it was not God's plan to give such demonstrations. If God pointed out the Messiah to John in this outward way, why

did he not point him out to all the people in like manner? Certainly they needed such demonstrations as much as John. John could not have forbidden Jesus to wash in the Jordan. The river was open to all. This story could not have arisen till after water began to be used in a sacramental way by priestly hands, which was after Justin's time. That Jesus washed or was washed as an example to others is not a thought, but is, like many other things said with regard to baptism, the offspring of thoughtlessness. Nobody was objecting to bathing, and nobody needed his example in this matter. He was at that time an unknown and unnoticed Galilean, whose actions impressed the multitude little more than those of Andrew or Simon.

The fundamental question is, Did Jesus enjoin a sacramental use of water? There always have been religious washings, and there always will be. Any act done out of a sense of propriety is a religious act. People will always bathe before going to church. Persons who resolve to lead a better life will sometimes bathe and put on clean clothes, and they may find this helpful. This would be a religious but not a sacramental washing. But it is believed by many that Jesus did enjoin a sacramental washing when he said, Go ye therefore and make disciples of all the nations baptizing them into the name of the Father, and the Son and the Holy Ghost." (Matt. 28:19.) This passage is held to be genuine because no manuscript omits it. But it must be remembered that our oldest manuscript was written about the middle of the 4th century. We will examine the internal evidence with regard to it.

These words are said to have been spoken on a mountain in Galilee. It is not said that Jesus ascended immediately after giving his disciples this charge, but that is

the impression that the whole occurrence makes on one. This impression is strengthened when we recall that there was a tradition in the church that Jesus ascended from a mountain in Galilee. In the gospel of Nicodemus we read the testimony of three men who said that they saw Jesus sitting on Mount Mamilch in Galilee, and heard him say to his disciples, "Go ye into all the world and preach to the whole creation. He that believeth and is baptized shall be saved," giving almost the same words found in Mark 16:15-19, adding the statement that he was taken up into heaven. The tradition that Jesus ascended from a mountain in Galilee was not known to Luke, or was rejected by him for he tells us that he ascended from the Mount of Olives. (Luke 24:51; Acts 1:12.) This commission is somewhat varied in the different translations of the New Testament. One has in the name, another into the name, another unto the name, and another upon the name. It seems that no one knows exactly what is meant by in, into, unto, upon, in this connection. Who can justify any one of these translations to the exclusion of the others? How strange that Jesus gave his commission in words so difficult to understand! It may be said that the apostles understood what Jesus said. But they have never explained these words to us, for they never used them. Nothing is said to have been done in the name, into the name, unto the name, or upon the name of the Father Son and Holy Ghost. This assemblage of words which has so constantly been used in the church for centuries seems to have been unknown in New Testament times. It is not found elsewhere in the New Testament. It seems indeed to be a theological formulation of a later age.

Certainly no evangelist tried to report all that Jesus said and did. Each took out of the abundant material

that which he thought would fairly represent the life and works of the Lord. Many cases of healing were no doubt very much alike; the same thoughts were expressed at different times in different connections. So it is not strange that they do not relate just the same incidents, the same miracles and the same form of teaching. The teaching is always the same in spirit but not in form. But some things were done but once. He ate the last supper with his disciples, he was betrayed by Judas, he spent some time that night in anguish in the garden of Gethsemane, he was led before the high priest and then before Pilate, he was crucified, he died, was buried and rose again. These things are narrated by all. A gospel without these would be incomplete. If Jesus gave his disciples different commissions at different times, each disciple might choose a different commission to give to his readers. But all that would seem very strange. If the commission given by Matthew had impressed the disciples and the early church as it has impressed the church since the fourth century, it would have been recorded by every evangelist. Scholars generally believe that Mark 16:9-20 is spurious, and that the close of this gospel is lost or was never written. We cannot therefore know what Mark did write, if he finished his gospel, or what he would have written, if he had finished it. If John heard Jesus speak these words why did he not write them? John gives us in his first epistle a summary of what he had heard from Jesus from the beginning, that we should walk in the light, live a life of love and that Jesus would help us. No intimation of any sacramental act is found in any of his writings.

If these words were in Matthew's gospel, or were current in the church when Luke wrote, why did he not record them? Would they not be useful and instructive

to Theophilus? In this commission three acts are enjoined—"make disciples," "baptizing," "teaching." Only the baptizing was to be done in or into or unto or upon the name, etc. Why this? But this part was never obeyed by the Apostles. They did not baptize anyone in the name of the Father, etc. This is not a new observation. The Fathers saw this fact and tried to explain it, but it cannot be explained. All that can be said is that if they heard these words from Jesus they were disobedient or forgetful.

When the Apostles at Jerusalem heard that Peter had gone into the house of a Gentile they reproved him. (Acts 11.) He defended himself as best he could. He recalled that Jesus had said, "John indeed baptized with water, but ye shall be baptized with the Holy Spirit." Now if he had remembered that Jesus said make disciples of all the nations he would not have needed another defense. That alone would have been a complete justification. But he did not remember it. Peter's justification was that God had given proof of his acceptance of Cornelius and his friends. When the Apostles heard this, they could no longer censure Peter, but exclaimed, "Then to the Gentiles also hath God granted repentance unto life." This was something new to them, something unheard of. But if they had remembered that Jesus had solemnly bidden them to make disciples of all the nations, it would not have been new to them. But not one of them remembered it. Very many, perhaps the great majority of the Jewish Christians, thought that Gentile Christians should be circumcised, and should keep the law in order to be saved. Some went down to Antioch and taught thus, but Paul and Barnabas opposed them. As no conclusion could be reached it was determined to have the matter settled by a council at Jerusalem. When

the council met, there was much discussion. Then Peter again related his experience at the house of Cornelius, and Paul and Barnabas related their experience among the Gentiles, and finally James quoted a passage from Amos, which he thought bore on the subject, and then they concluded not to impose circumcision and the keeping of the law upon the Gentiles. Now the question before the council was, What shall we teach the Gentiles to observe? This was warmly discussed, Peter and possibly other Apostles taking part, yet not one of them, not even Matthew, remembered that Jesus had said, "teaching them to observe all things whatsoever I have commanded you." These words may not convey to us a very definite idea of what they should teach the Gentiles, but if Jesus spoke these words to his disciples he must have known that they clearly understood his intention. It is indeed as if some one had asked the Apostles, Do you not remember anything that Jesus said to you about teaching the Gentiles? and they had answered, No we do not remember his having spoken a word to us about this matter, nor even that he sent us to the Gentiles. He sent Simon to the house of Cornelius, but farther than that we know of nothing. Paul also gives an account of this council in his letter to the Gallatians. In the second chapter we read (6:10), "But from those who were reputed to be somewhat (whatsoever they were it maketh no matter to me: God accepteth not man's person)—they, I say, who were of repute imparted nothing to me: but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision (for he that wrought for Peter unto the gospel of the circumcision wrought for me also unto the Gentiles; and when they perceived the grace that was given unto me, James and Cephas and John, they who

were reputed to be pillars, gave unto me and Barnabas the right hand of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor: which very thing I was also zealous to do." Here Peter, James and John first learned that Paul had been entrusted with the gospel of the Gentiles, that is, that he was sent, was the Apostle to the Gentiles. Peter knew that he had been sent to Cornelius, but that he had been sent to the Gentiles in general he did not know. Paul was then and there recognized to be the Apostle to the Gentiles, and so he has been regarded by the church to this day. If Jesus had sent the eleven to all the nations, then James, Cephas and John would have had no right to send Paul and Barnabas to the Gentiles while they remained in Judea.

If two good manuscripts written in the 3d century, were found which did not have the last verses of Matthew, probably all scholars would say that this passage is spurious. But the proof that we have against the authenticity of this passage is greater than it would be if we could show that it was wanting in all the manuscripts of the second century, or even in the manuscript written by Matthew himself, for we see clearly that it was not in the consciousness of the Apostles, which was prior to and more important than all manuscripts. To say that this passage is authentic is to say that the Apostles were forgetful, worthless witnesses.

For the above reasons we should have to reject Mark 16:16 even if it were in all the manuscripts. But as it is not in the two oldest manuscripts, it is generally rejected. We need not therefore give any farther attention to it. The above reasons for rejecting Matthew 28:19 and Mark 16:16 are certainly conclusive and need no farther confirmation, but there is another reason for rejecting them

that is far stronger than all that has been said. It is this: They are wholly out of harmony with the undoubted teaching of Jesus. (See Teaching of Jesus, page 127). In that teaching there is no room for any sacramental act. Every act required is real and directly conducive to the end had in view, that is to holiness and happiness. The two so-called commissions on the contrary present a formal or fictitious salvation by a sacramental act. There are then two ways into the kingdom marked out into the New Testament. One which consists in striving after a life of love to God and to man, which is clearly taught by all the words and acts of Jesus even to his expiration on the cross. In this there is a real transition out of a life of sin into a life of holiness. The other way is indicated by a few words attributed to Jesus after his resurection: "Make disciples of all the nations, baptizing them into the name of the Father, etc.," or more concisely, "he that believeth and is baptized shall be saved." Here salvation, the entrance into the kingdom is largely by a sacramental act. These two ways differ from each other as a life in which the daily bread is gained by honest labor differs from the life in which the daily bread is gained by the use of the magician's wand. The fact that two ways are presented in the New Testament has caused much confusion in the church. Is Jesus the author of this confusion? The fact that the so-called commissions found in Matthew 28:19 and Mark 16:16 are in conflict with the teaching of Jesus prior to his death is the strongest possible reason for rejecting them as spurious. It is perhaps conceivable that the Apostles might have misunderstood some things, might have forgotten some things, but Jesus could not be inconsistent.

In harmony with the conclusion that Matthew 28:19 and Mark 16:16 are spurious, is Paul's plain statement

that Jesus did not send him to wash. If Jesus sent the eleven to wash why not Paul? Let us sum up very briefly what we have observed. Matthew 28:19 is spurious—

Because John does not give this, but a very different commission, viz.: "As my Father sent me so I send you."

Because this seems to indicate that Jesus ascended from a mountain in Galilee;

Because Luke, who "traced the course of all things accurately" does not give this commission;

Because it was not known to Justin Martyr;

Because the Apostles did not know that they had been sent to the Gentiles, did not know that God had granted to the Gentiles repentance unto life, did not know that anyone had been sent to the Gentiles until they learned it from Paul;

Because Paul thought that to him alone was committed the gospel of the Gentiles;

Because the Apostles did not wash in the name of the Father or the Spirit;

Because the Apostles did not remember that Jesus had told them what to teach the Gentiles to observe;

Because, in short, this commission was wholly absent from the consciousness of the Apostles;

Because Paul, who was an Apostle in every respect equal to the others, says that Jesus did not send him to wash;

Because this commission is at variance with the teaching of Jesus before his crucifixion.

We must then regard both Matthew 28:19 and Mark 16:16 as words that Jesus did not speak to his disciples. Consequently there is no command or instruction given to any one concerning a sacramental use of water. This ought to be sufficient to settle the whole question; but since people have so long regarded baptism as a divine

ordinance, they cannot easily rid their minds of that idea. They will ask why was it practiced by the Apostles and others, and why is it so often spoken of in our English New Testament if it is not a divine ordinance? In reply it may be said that the mention of baptism is not so frequent as most people think. There are 17 mentions of conversion recorded in Acts. In connection with only eight of these is baptism mentioned. The wonder is that it is not mentioned more frequently, when we consider the importance given to baptism at a later date.

Let us try to see how things were in the lifetime of Luke, and not how they now appear to be. Luke wrote his Gospel and Acts for Theophilus. He said in the beginning of Acts that he had given in the former book a full account of the teaching of Jesus. But not one word about a sacramental use of water is found in his first book. Now, if the second book made on Theophilus the same impression that our book of Acts makes on most people, it would have been very confusing indeed. If he found a sacramental washing mentioned eight times, which seemed to be very important, but about which Jesus had said nothing, he would certainly have felt that an explanation was sorely needed. It must be clear that Luke's Gospel and Acts as translated and usually understood do not fit together. Luke was a sensible man. If he had found it necessary to speak of a sacramental washing not mentioned in his first book, he would have explained its origin and purpose. In justice to Luke we must conclude that when Acts came from his hand, there was no mention of a sacramental washing in it. All such mentions found in our English version must be attributed to copyists, to misunderstanding and mistranslation. Chief among the interpolations of this book are the accounts of Philip's work.

It is well known that the 8th chapter from the fourth verse is regarded as spurious by very capable critics. The objections to this passage are of such a nature that any one may see them. It seems to be thrust into the narrative of Paul's persecution and conversion. It would seem more natural if the writer having begun with Paul had continued until the story was finished. In these two stories the miraculous abounds far beyond what we find in the ministry of Paul. Why did the Apostles send two of their number to the city where Philip had been preaching? Some answer that they thought that the Samaritans were not properly instructed, not fully converted. That would indicate a lack of confidence in Philip on the part of the Apostles. Others say that they went to lay their hands on the people that they might receive the Holy Spirit, that this is the proper office of the Apostles and their successors, the bishops. This passage is the sole foundation of apostolic or episcopal confirmation, and it does seem to be a complete justification of that practice. This, of course, has been denied, yet no protestant has been able to show that this passage does not sanction this usage. Did the Apostles lay hands on Simon too? Why not? Did he too receive the Holy Spirit? If he did not, would he believe that the others did? If he did receive the Spirit would he so soon offer money to purchase the coveted power? If he did not receive it would he offer money for that which seemed to him to be a deception? There is absolutely no ground for thinking that the Apostles did not lay hands on Simon. We cannot believe that such a man received the Holy Spirit. Now if Simon knew, as he must have known, that he had received nothing, while he perceived that the others received what he thought was a valuable gift, would he

not have inquired why that was? He had believed, had been baptized, had continued with Philip.

Those who think this an unperverted account of the conversion of some people in Samaria, must answer some very difficult questions. Those who think that the story was arranged to justify apostolic or episcopal confirmation, should reflect whether it is not more probable that it was arranged to show how Peter and Simon first met and why there was such a conflict between them as the church legends relate to us. In the case of the Eunuch nothing is said about the receiving of the Holy Spirit in any way. This seems strange after the occurrence in Samaria. It is peculiar that the washing is described so circumstantially. Nowhere else do we find this. But strangest of all is the statement that the Spirit of the Lord caught him away. Some have thought that this should be taken as a Hebrew expression, that is, wind of the Lord, meaning a mighty wind. But that is not probable. Certainly Paul was not thus conveyed from place to place. Everything considered the story of Philip seems to belong to a later time, and consequently to be an interpolation. But if it were unquestionable history it would add little or nothing to our knowledge, unless it be that sometimes one person did bathe another. It is a mere assumption and against clear evidence, as we have seen above, that in those days one person dipped another in water as a religious rite without reference to the cleansing of the body. But as one man sometimes washed another's feet, so one man may have washed another's body. But it is highly improbable, to say the least, that any Apostle or evangelist washed women. Here Philip may have washed the body of the Eunuch as an act of love and

helpfulness, but that he washed the bodies of the men and women in Samaria no one should believe.

The most important passage yet remaining to be examined is Acts 2:38. This is important chiefly because it has had to do heavy duty in many a religious battle. Others would say that it is important because it is the first call to discipleship under Jesus after his resurrection.

Our translators believed that Jesus had enjoined a sacramental act called baptism. Some of them thought that this was the sprinkling of water on persons, while others thought it to be the dipping of the body in water. They believed, too, that God under certain conditions or for certain reasons overlooks sins and regards and treats a sinful man as if he were perfectly holy. They valued the sacramental act, baptism, variously, some regarding it as absolutely necessary to God's favor, while others thought it not absolutely necessary, but very important. Under the influence of these views they translated Acts 2:38 thus: "Repent ye and be baptized every one of you in the name of Jesus Christ for (or unto) the remission of sins and ye shall receive the gift of the Holy Ghost." This is a possible translation and viewed from the standpoint of the translators is a probable one. Careful examination shows that something is wrong. The remission of sins is thought of as an act of God as the gift of the Holy Spirit certainly is. Why are they not directly connected? Why not say "Repent and be baptized and ye shall receive the remission of your sins and the gift of the Holy Spirit? But we have seen (see chapter on forgiveness) that God does not under any condition overlook sin, never regards the sinful man as holy. We have seen also that Jesus did not enjoin a washing or a sacramental act of any kind, and that such an act cannot be

a reason for acceptance with God, for Jesus taught in the plainest and most emphatic manner that the only ground of acceptance with God is trust in him. From this standpoint the above translation is wrong. Let us translate in harmony with what we have thus far learned. "In the name of Jesus Christ repent ye and let every one of you wash himself with the intention of putting away sin and ye shall receive the gift of the Holy Spirit." This agrees with Luke 24.47, which reads, "And that repentance unto the remission of sins should be preached in his name." Now changing "unto the remission of sins" to "with the intention of putting away sins" we have the exact substance of what Peter said above. The preaching, it will be observed, was to be done in the name of Jesus. And what could be more fitting than that Peter should call on the people in the name of Jesus Christ to repent with the determination of putting away sin? Luke knew nothing about a baptism to be performed in or upon the name of Jesus, or he would have mentioned it in his gospel. There he tells us that repentance should be preached in his name. The preaching, the proclamation was in his name—not some outward act. But what about the washing and why translate with the active wash himself when in the original it is passive *be washed?* We will consider the last question first. The verb translated in the common version by "be baptized" is passive, and the form of the English represents the form of the original. But must this passive form be rendered into the English by a passive? Let us turn to some passages in the Old Testament. In Ex. 19:22 we find these words: "Let the priests sanctify themselves." This represents the Hebrew exactly. If we turn to the Greek translation which was written long before the New Testament was written and was highly esteemed and much used by the

Christians of the first centuries, we find that the word representing *sanctify* themselves* is in exactly the same form that *be baptized* in Acts 2:38 is. Now this was not because the men who translated the Hebrew into the Greek misunderstood the form of the Hebrew word. They could not be mistaken in that. But to them this passive form of the Greek verb had not a passive but a reflexive meaning; that is, the word does not mean to be sanctified, but sanctify themselves. In Leviticus 11:44, Josh. 7:13, 1 Sam. 16:5 we find sanctify yourselves and each time the Greek verb representing this is in the passive as in Ex. 19:22. In each case the act of sanctifying included washing, so that from this point, these examples are relevant. But they are to the point in another respect. In each case a Hebrew reflexive verb is translated by a Greek passive. Now Peter did not on the day of pentecost speak Greek but Hebrew. Not the Hebrew of David or Isaiah, but still a language akin to that of the prophets and called Hebrew. (Acts 22:2). We know that he spoke Hebrew (1) because that was the common language in Jerusalem and (2) according to the information we have, he could not speak Greek. When he spoke to Greek speaking Jews it is said that Mark translated for him. This speech then, was delivered in Hebrew Who translated it into Greek we do not know. But so much is certain, it was in Hebrew and now it is in Greek. Let us suppose that Peter used the Hebrew reflexive form, that is, said wash yourselves as we have above sanctify yourselves, and he may have used just this expression, would it be strange if some translator putting it into the Greek used the passive form of the Greek verb to represent the Hebrew reflexive just as the translators of the above passages did? Possibly some one might

* οἱ ἱερεῖς οἱ ἐγγίζοντες κυρίῳ θεῷ ἁγιασθήτωσαν.

think that there is something peculiar about the Greek word meaning to sanctify that led the translators to use the passive form in a reflexive sense. Other examples might be given but one will be sufficient. Luke 11:38 we read* "And when the Pharisee saw it he marveled that he had not first washed before dinner." Of course the meaning is "had not washed himself." Himself is omitted because the reader naturally supposes that. Now in this sentence "had washed" represents the same verb in nearly the same form that is translated by be baptized in Acts 2:38, the only difference being that the one is in the indicative and the other in the imperative. Luke then who wrote Acts, certainly used the passive form of the verb meaning to wash in the reflexive sense. There is in the form of the sentence a reason for translating "Repent ye and let each one of you wash himself." Repent is second person plural addressed to all collectively, but the next verb is third person singular with the subject each one. Why this change from the collective to the particular? Such a change could not be the result of habit; it is not what one would naturally say. The only apparent reason is that he had an individual act in mind, not something that was to be done collectively. That would be self-washing. But whence this washing? Why call on them to wash at all? The unclean, the impure should wash, therefore washing was a part of sanctification and was connected with repentance, that is, the putting away of the unclean life. Jeremiah called on Jerusalem to wash her heart. Isaiah bade the people wash themselves and this was repeated, no doubt, thousands of times in the history of the people. Nothing could be more natural for a Jewish reformer than to call on the people to repent and wash themselves. Yet this was not

* ὁ δὲ φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρό τοῦ ἀρίστου.

always done as this washing was not thought of as indispensable. The repentance was the necessary thing, and this might be thorough without washing. In Peter's second recorded speech nothing is said about water. He said, "Repent ye therefore and turn, that your sins be blotted out, so that there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ that has been appointed for you, even Jesus." Here the admonition to repent was strengthened by "turn" as it was in the first speech by let each one wash himself. But the verb turn is in the same form as the verb repent which goes to confirm our observation that the washing spoken of in the first speech was to be an individual act. Here the repentance is to be full and complete, for the expression "that your sins be blotted" out is an exact equivalent of "to the putting away of your sins" found in the first speech. And this too is on man's side, what man should do. On God's part he promised seasons of refreshing and that he would send the Christ. These two speeches differ in form of expression but they agree exactly in meaning. In both thorough repentance with the intention of eradicating sins is enjoined, and help from God is promised. In the first the Holy Spirit is promised and in the second Jesus is promised, but we have seen that the Holy Spirit is Jesus in spirit form.

If there were any doubt remaining with regard to the washing spoken of in the first speech, if it still seemed to some that it might be something necessary or at least important in and of itself this second speech must remove all that. The one speech cannot contain something essential that is not found in the other. They should agree and they do agree. This washing then cannot be a sacramental act imposed on all men and for all times.

The result of the first speech was as we read (2:41),

"They then that received his word washed themselves." The result of the second speech is recorded thus, (4:4), "But many of them that heard the word believed." Not one word in all the account is said about washing. Would it be surprising if the statement about the washing in 2:41 had been added by a later hand? At the close of the account of the second speech this word might have been inserted, but at the time such insertions were made, this washing had become a sacramental act, a priestly act. But the Apostles had been arrested and there seemed to be nobody there to perform such an act. That would be a reason for not inserting it.

The next account, passing over the 8th chapter which we have already considered, is found 9:17-19: "And Ananias departed, and entered into the house, and laying his hands on him said, "Brother Saul, the Lord even Jesus, who appeared unto thee in the way which thou camest, hath sent me that thou mayest receive thy sight and be filled with the Holy Ghost. And straightway there fell from his eyes as it were scales and he received his sight; and he arose and was baptized; and he took food and was strengthened." Along with this must be taken the account which Paul gives of this to his countrymen at Jerusalem. In our Bibles Ananias is represented as saying, "And now why tarriest thou? arise and be baptized, and wash away thy sins calling on his name." By translation and punctuation everything possible has been done to make out sacramental baptism in this case. Indeed I think that the limit of the possible has been crossed. When we say, I wash, I dress, we may mean, I wash myself, I dress myself, or the meaning may be that I wash something else. But in the Greek the verbs I wash, I dress, I bathe, have a form that always indicates that the subject does the act upon himself. The verb

here translated to be baptized is in this form and should therefore be rendered *wash thyself.* But as there is another word following that also means to wash, the whole sentence should read, And now why dost thou delay, arise, bathe thyself and wash away thy sins calling on the name of the Lord. The meaning is, bathe your body, cleanse your body in water, and cleanse your soul from sin by calling on the name of the Lord, that is, by worshiping Jesus whom you have been persecuting. From the 14th and 21st verses of the 9th chapter we learn that Christians, followers of Jesus, were sometimes designated as those calling on his name, hence the expression calling on the name of the Lord had to them a broader and deeper meaning. In accord with this, 9:18-19, may and should read: And he arose, bathed or washed himself and took food and was strengthened; or more literally, having arisen he bathed himself and having taken food he was strengthened. Paul was smitten down by the way, and being blind he was led into Damascus. He was there three days without eating or drinking. During this time he certainly did not bathe. What would be more natural than that he should bathe under such circumstances before eating. As a Pharisee he had no doubt always bathed before eating, and now a bath was necessary and certainly very beneficial. But no kind of modern baptism would have answered the purpose.

The account of what Peter said and did at the house of Cornelius (Acts 10:35-48) is thought by many to be conclusive proof of the importance, if not of the necessity of immersion in water. These people make here as everywhere else the fatal mistake of assuming that modern immersion or modern baptism in any form was known and practiced in that day. We will examine the passage. In the 48th verse in the common version we find the words

"in the name of the Lord," instead of which is "in the name of Jesus Christ" in the revised. This shows that the ancient authorities did not agree as to these words. That is not all, the ancient authorities disagree as to the place in which these words should stand in the sentence. Some seem to say, "he commanded them in the name of Jesus Christ, etc." We have already seen that Peter had no directions from Jesus with regard to washing. These words must therefore have been added by later hands. This accounts for the difference in the words that have been inserted and in the places in which they were inserted. One copyist put in one expression and another another. One put the words in this place, another in that. When Peter and his Jewish companions saw that the Gentiles had received the Holy Spirit they were amazed. When people are amazed they frequently say and do things that they would not say and do when composed. They had not thought it possible that God could accept Gentiles, and now they saw the fact before their eyes. Peter asks his Jewish companions whether anyone could object to allowing these Gentiles to wash themselves as was the custom with the proselytes. Here we see clearly that Peter had no divine instruction, else he would not have asked his companions. This was a Jewish conference with regard to a Jewish matter. That no one insisted that the Gentiles should be circumcised must be noted to their credit. As no one objected Peter directed them to wash themselves. It is hardly supposable that any of these Jews would have washed these Gentiles.

In the case of Lydia the washing must have been self-washing, and very probably, likewise in the case of the jailor and his house, if indeed the mention of washing be not an interpolation in both cases.

Paul preached next in Thessalonica, Beroea and

Athens, but nothing is said about washing. From Athens Paul went to Corinth. To a proper understanding of what was done at Corinth we must examine the first chapter of Paul's letter to the Corinthians and the study of this chapter will be greatly helped by a careful consideration of the account of the meeting of Apollos with Priscilla and Aquila and the meeting of Paul with the 12 disciples at Ephesus. Apollos is described as an eloquent or as some take it, a learned man. He was probably both. He was mighty in the Scriptures, which here means the Old Testament. He had been instructed in the way of the Lord. One manuscript says that he had been instructed in his own country, that is, Alexandria, and this is probably correct. The way, the way of truth, the way of the Lord, the way of God, the way of salvation, were designations of the Christian religion, of the Christian life. Apollos had been instructed in the Christian religion. Jesus had been preached for more than 20 years, and it may be assumed as certain that the Jews of Alexandria knew of the life and teaching of Jesus before his crucifixion. It is said that he taught accurately the things concerning Jesus. He must have known of the death, burial, resurrection and ascension of Jesus. But all that would not have constituted a message if he had not known that repentance, change of mind to the putting away of sins should be preached in his name. The only defect noted in his preaching was that he knew nothing of the cleansing of or by the Holy Spirit. He knew only of a washing in water which was technically called John's washing. The mention of John has led many to think that Apollos was a disciple of John. But that is impossible. John preached a Messiah to come. If Apollos had preached thus, he would not have taught accurately the things concerning Jesus. Such a man as

Apollos could not have contented himself all these years with a message of a Messiah about to be revealed. If necessary he would have gone to Jerusalem to learn whether this Messiah had come or not. He had the acts and the teachings of Jesus, only a washing in water had been substituted for the cleansing of the Holy Spirit. No one should have had the least difficulty in understanding the positon of Apollos, since there are men today, of whom we may say that they are eloquent, mighty in the Scriptures, fervent in spirit, and teach accurately the things concerning Jesus, knowing only a dipping in water, which they believe was John's baptism. Some of these men will go so far as to maintain that there is no such personality as the Holy Spirit and that there is no cleansing power connected with the Christian religion save that of the printed words of the Bible. It ought not to be surprising to find this error so early in the church. Spiritual things are not so easily grasped and held as outward forms and ceremonies. Religious washings had always been practiced by the Jews and they were continually emphasized more and more. Religious washings were practiced by the Gentiles, especially in connection with the celebration of the Mysteries which had from the beginning an influence on views and practice of Christians. It required no argument to convince the people that it was necessary to undergo a religious washing. To that they were thoroughly accustomed. John said, I wash you, cleanse you in water, but Jesus will cleanse you with the Holy Spirit. John's work was superficial and only preparatory, that of Jesus is thorough and final. This washing or cleansing that John said Jesus would do, and Jesus said himself he would do, must be Christian washing or cleansing. In view of the above it seems very strange that men will think and say the act in John's

baptism and Christian baptism is the same, the only difference being the words spoken in connection with the act. Now no one can show that any words were spoken in connection with religious washings in the first century. The standpoint of Apollos was then very near that of very many Christians of today. He thought a washing in water was proper while they insist on a mere dipping or may be a sprinkling. Priscilla and Aquila taught him with reference to the washing of Jesus, that is, the cleansing in or through the Holy Spirit.

When Paul came to Ephesus he found certain disciples. As the designation disciple is not qualified or limited in any way, the writer must mean disciples of Christ. We certainly have not the whole conversation between Paul and these disciples. We are not told why Paul asked them whether they had received the Holy Spirit or not. Some have conjectured that he saw something wrong in their conduct. There is no support whatever in the text for this. This account following immediately that of Apollos' case would much rather suggest that Paul had found other believers in Jesus with whom a washing in water had superseded the true Christian cleansing, the cleansing through the Holy Spirit. The supposition that there were at that time others perhaps many others who received instruction similar to that given Apollos and these twelve disciples is reasonable. This supposition fully justifies the question which Paul asked. It is significant that Paul did not ask, did ye reseive the Holy Spirit when ye were baptized? If the popular view of baptism were correct and especially if the interpretation often given to Acts 2:38 were correct, this would have been a natural question. Paul connects the receiving of the Holy Spirit directly with believing. As to the answer which they gave to Paul, namely, "Nay, we

did not so much as hear whether there is a Holy Spirit," there is some difference of opinion, but all agree that in their religious instruction nothing was said about the Holy Spirit. Paul may well have known by experience that religious instructors who say nothing about the Holy Spirit emphasize washing in water. The rule is and always has been the less spirituality the more attention to outward forms. When Paul heard that these men had been told nothing about the Holy Spirit he probably knew that they had been told to wash in water. He knew, too, the source and foundation of this practice. In order to lead them to their mistake he asks, "To what purpose was your washing?" They say, "The object in view was the washing of John," that is, they were seeking the benefits accruing from that washing. Paul knew that they would go to John for authority, and he is now in position to show them the absurdity of their practice. John, in his ministry, pointed the people to the one that was to come after him, that is, to Jesus. But these disciples knew that Jesus had come, had suffered and died, had risen and was glorified. How absurd then it was to pass over Jesus and to go back to John for anything. This ought to be convincing and so it was in this case. It will be said that the above paraphrase is not like the one found in our Bible. That must be admitted, yet the paraphrase is true to the original. The words translated 'into what" can, according to Greek usage, be equally well translated to what purpose? The question in this form has both a motive and a meaning which cannot be said of the question "into what," for there is no mention of baptizing into the Holy Spirit or even into the name of the Holy Spirit save in the spurious passage Matthew 28:19. If these men had heard of the doctrine of baptism for the remission of sins, they would certainly have

answered, for the remission of sins. This answer would have suited the form of the question. The answer as we have it in our English translation is in full," we were baptized into John's baptism." Probable no one ever read this answer without thinking that it had little meaning. But if we take their answer to be an abbreviated expression for, our washing had for its purpose the purpose of John's washing the answer is not meaningless. Paul can now show them that the purpose of John's entire ministry was to prepare the people for the coming Messiah and to direct the people to him. Jesus was in every sense the end of John's ministry. 'And when they heard this "they were baptized into the name of the Lord Jesus." This is taken to mean that Paul dipped these people into water, saying, "I baptize thee into the name of Jesus. As there is no evidence that these men needed such a dipping, some have thought that "they" in this sentence stands for the people" in the previous sentence, those to whom John preached. This construction is not impossible but not probable. As the sentence stands it means and was intended to mean that these men *underwent a washing of some kind.* Along with this statement must be weighed the following certain facts. Paul was sent to preach, to teach, and washing in water was no part in his mission. These men had washed but they had not been properly instructed. They did not need another religious washing, but they did need religious instruction. If Paul washed them or directed them to wash themselves he did what he was not sent to do. If he did not instruct them he neglected to do what was needed and what he was sent to do. If it be said that Paul certainly instructed them, but for brevity this statement is omitted, it must then be admitted that in abbreviating it is natural and proper to leave out the less important, and to give

only the more important facts. Therefore in the eyes of the narrator the washing must have been the most important thing and the teaching the less important. Now it is clear that the narrator's view in this matter is different from that of Jesus. If Jesus had thought the washing the most important thing he would have told Paul to attend to that. But let us try to get clearly before our minds what is generally supposed to have taken place at this time. These men had washed either during John's ministry or after the close of that ministry. If they washed during John's ministry they washed with reference to the coming Messiah. If so, they did what some, and probably all the original 11 disciples did. The only evidence we have that all the 11 disciples washed is the statement that the whole population of the country went out to John's washing. Now the 11 were not required to rewash when they reached a more proper faith in Jesus after his resurrection. Why then should these men be required to rewash? From this it is argued that these men could not have washed during the ministry of John, but at some later period. This later period was no doubt when they became believers in Jesus. They had been under the guidance of some man like Apollos, and it may have been Apollos himself who had been instructed in the way of the Lord, but knew only John's washing, that is, he knew of no cleansing save that of water. Some weeks, months or years before this, no matter when, some teacher, no matter who, let us say Apollos, instructed these men concerning Jesus—told them of the preaching and washing of John, of the deeds, the teaching, the suffering, the death, resurrection and ascension of Jesus, and that he is now Lord of all. They believe what they are told and acknowledge Jesus as their Lord. Apollos tells them to wash. What words were used in connection

with John's washing, if any at all, is not known. What words Apollos used, if any, is not known. But, to get at the essence of this matter let each one think of the practices of these times as he has been in the habit of thinking. One may see John sprinkling water on the people, another may see him pouring water upon them, another may see him dip each individual of those great multitudes into water and hear him say, I baptize thee unto, i. e., looking to repentance. Each one may then turn to Apollos and see him do the same act to each of the 12 disciples and hear him speak the same words that John spoke. Now Paul takes these men and without any instruction repeats exactly the same act that Apollos had done, but says, I baptize thee unto the name of Jesus. The difference between what Paul did and what Apollos did was the difference in the words they spoke. This is again a case of "open barley" and "open sesame." One must think that there was magic in words. If there was no magic in the words, Paul's act could only be ascribed to pedantry. To accuse Paul of such pedantry is certainly great injustice. To accuse Jesus of such, can hardly be less than blasphemy. Surely no one who has a reasonable conception of the mission and doctrine of Jesus can accuse him of pedantry. There is but one solution of the difficulty before us. The text does not in this place present what Luke wrote. Some coypist has changed it and thereby has represented Paul as doing what he could not have done. These men needed instruction and Paul certainly gave it to them. He told them of the promised Helper who would be to them a guiding, correcting and cleansing power. When they heard and believed Paul speaking thus they desired the promised help, and Paul laying hands upon them with prayer, the Holy Spirt came

upon them with such manifestations as were necessary for the children of that age of imperfect conceptions.

The case of Apollos and that of the 12 are sufficient evidence that there were teachers going through the lands teaching Jesus but retaining the washing of John.

That they recognized it as John's washing is a significant fact. If Jesus had instituted washing in water, John's washing would not have been mentioned after that. But Jesus gave a religion of spirit, that is, a religion consisting simply in devotion to him which is devotion to all that is true, beautiful and good, and this without rite or ceremony. The ceremonies of the religion of Jesus are deeds of righteousness. It is not strange that a religion so lofty was not comprehended by many, and that those who did not comprehend it imported into it some of their previous ideas, now Jewish, now pagan.

We may now turn to the examination of the first chapter of First Corinthians. Verses 12-17 read in our Bible as follows: "Now this I mean that each one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized into the name of Paul? I thank God that I baptized none of you save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other." That there were really such parties in the Church should not be questioned. To avoid naming some party leaders he might use his own name or that of Apollos, but hardly that of Cephas, and certainly not that of Christ. It would seem at first that those who said, I am of Christ were saying the right thing, and that they were not a party. But Paul does not seem to think them better than those who said, "I am of Cephas,"

or "I am of Apollos." As Paul founded the Church of Corinth, it is not strange, if there were parties at all, that some should cleave to him. As Apollos was an eloquent man he could easily get a following too. It is probable that the Cephas party had its origin with some teacher or teachers who had known Peter personally and esteemed him above every one else. If the Christ party had been followers of some then living pretended Christ or Messiah, Paul would have rebuked them more sharply. This party either consisted of those who had known Jesus in the flesh, or they were adherents of some one who boasted of this fact. This finds confirmation in Second Cor. 5:16 (though I knew Christ in the flesh, etc.). We can easily imagine that some had an expressed admiration for Paul. While others said that they preferred to hear Apollos since he was more eloquent and spoke with more learning and power. It is not clear what claim was put forward for Peter. If he had been the head of the Church at Jerusalem that would have been ground enough, but James seems to have been superior to him at Jerusalem. This is indicated in other places, but especially Gal. 2:12-13, where it is shown that the presence of those who came from James was sufficient to determine the conduct of Peter. The Christ party may have been connected with James, who was the brother of Jesus. But people have always differed and always will differ in their estimates of speakers and writers. But such differences never cause strife unless it is when a church is seeking a pastor. But that was not the case here. It was not the question which of the four, Paul, Apollos, Cephas or Christ, should be pastor of the church at Corinth. But there were not only differences of opinion among them, but there was also strife, contention, and that, too, to such a degree that

the church was divided. After stating what he had heard, to-wit, that one had said, I am of Paul, another, I am of Apollos, another, I am of Cephas, another, I am of Christ, Paul exclaims, Christ is divided! This is usually read as a question, but there is nothing to indicate that it is a question. Our translators put it in the form of a question, thinking that Paul asked this, knowing that the answer would be negative, and that the conclusion would naturally follow that there should be no division in the Church. If one should ask four or more representatives of different denominations to-day, is Christ divided, each one would say no, I never thought he was divided. I have Christ entire, I preach the whole truth as it is in Christ Jesus, but these others preach only a part of the truth, they have only some part of Christ, but I have him entire. So each one thinks and so each one would say. It is useless, therefore, to ask such a question. Paul did not ask them what they thought about it, but he told them what he thought about it, or rather what was plainly the case. The Church is the body of Christ and to divide the Church is to divide the body of Christ, to divide his influence, his power for good. It was not a question with Paul whether Christ was divided, it was a terrible fact to him that Christ was divided, and it is a monstrous and shameful fact to-day that Christ is divided and his life and teaching made of little effect by the jealous and contending sects. Such serious divisions could not be caused by personal preferences for this and that preacher. There must have been then as to-day doctrinal differences. Indications of this fact appear in several places. The following points evidently to this: "According to the grace of God, which was given unto me, as a wise master builder I laid a foundation and another buildeth thereon. But let each

man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest, for the day shall declare it, for it shall be revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward." (1 Cor. 3:10-15.) Paul says first, let each man take heed how he buildeth, then he says, if any man buildeth gold, silver, etc. He first speaks of the how and then of the what. That which is built upon the foundation Christ Jesus is persons. The manner of building must be the teaching. But some one will say, what is the difference what the teaching may be if the persons are only built upon Christ? The purpose of doctrine is to implant and cultivate principles in the heart. As a man thinketh so he is. The principles of the heart determine the life. Not what a man may respond when he is aske,d but what is deep down in his heart, that is his real view of things seen and unseen, things present and things to come, and his relation to these determines his life. Now if the doctrine has been gold, silver and precious stones, the principles resulting therefrom will be gold, silver and precious stones, and the consequent life will be the same. But if the doctrine be wood, hay, stubble, the consequent life will be wood, hay, stubble. We are not able to determine what were the various views of these parties, for Paul was not writing to some one about the Corinthians, but to the Corinthians, who knew well the distinctive doctrines of each. When we recall what we have above learned about Apollos, and the twelve disciples at Ephesus, and observe that Paul mentions washing here in im-

mediate connection with party contentions, there can be but little doubt that the teaching concerning this washing was one of the doctrinal differences. Paul is thankful that he had washed so few, or rather that he had caused so few to wash, lest some opponent should say that the Corinthians were washed in his name. This is evidence that the now common formula in the name of the Father and of the Son, etc., was not used in that day, for if it had been no one could accuse Paul of having washed in his own name or into his name. There have been many party leaders and many fierce contentions in the past five centuries. Was any one of these accused by the others of baptizing into his own name? There was no room for this charge, for all used the same formula. It is usually said that the Corinthians were baptized by Timothy or Silas or possibly by Aquila. Paul is made to say: "Inasmuch as your baptism was not administered by my hands, it cannot be said that it was administered in my name or into my name. Now this is clearly an absurdity. Timothy could baptize just as well or better than Paul into Paul's name. Has it occurred to any one that the millions of baptisms of the children of men were not in or into the name of the Father and of the Son and of the Holy Spirit because they had not been administered by the hands of the Father and of the Son and of the Holy Spirit? Paul's words have meaning only in case the Corinthians had undergone no religious washing in connection with his ministry. If we turn to the account of Paul's ministry given in Acts 18 we find this statement, "and many of the Corinthians hearing, believed, and were baptized." According to Paul's statement, very few of the believers were washed, perhaps not more than four or five. We must, therefore, erase "and were baptized," which was

added by a transcriber at a time when all believers were baptized. How easy and how natural it was to add these words!

A question will here suggest itself to many. Assuming that John's washing was still being practiced, and emphasized even to the injury of the Christian life, why did Paul not assail it as he did circumcision? Paul did not assail circumcision itself. Circumcision, said he, is nothing and uncircumcision is nothing. But those who preached circumcision said except ye be circumcized and keep the law ye cannot be saved. Paul knew that salvation is possible only through faith in Jesus. To seek salvation through circumcision and keeping of law, any law, was and is to fall away from Christ. Paul would not have objected to circumcision for sanitary reasons or as a custom, providing one did not trust in it as a means of salvation. It is not probable that any preached washing in that way at that time. No one said, except ye wash yourselves so and so ye cannot be saved. Circumcision introduced one into Judaism, made one a Jew, but John's washing did not introduce into Judaism and was therefore not coupled with the keeping of the law as was circumcision. Just what was the purpose of the continuance of John's washing, perhaps no one stopped to inquire. There are many to-day, who insist on baptism, who would not receive an unbaptized person into the church, who can give no intelligent reason for the practice. They say it is not for the remission of sins, it is not necessary to salvation, but still it is necessary. They know that one can live comfortably in this world without it, and they believe that one can be happy in the next without it, and still they insist upon it. In the minds of people there is unconsciously some magic connected with baptism. If some doctors of divinity to-

day cannot give a reason for baptism, would it be strange if Apollos could not tell why he continued John's washing? A thing so indefinite as the conception of this washing doubtless was, could not easily be assailed.

It will be a help to the better understanding of this matter to remember that the religious washing of Bible times differed in many ways from modern baptism. Baptism is administered but once in a lifetime; the religious washings were repeated often. On each successive occasion the Jews were called upon to sanctify themselves. It did not occur to any one to say at such a time, I did bathe three or six months ago. That would not be a reason why he should not bathe again. It would have seemed absurd to the people who heard John's preaching to bathe but once. They bathed often in their expectancy of the Messiah. So it must have been at first in the Church. People did not cease their religious washings after they came into the church. Not till the washing became a sacerdotal and sacramental act was it done once for all in a lifetime. Since the washing in Paul's day was not sacramental, it was not hurtful as baptism is, and since it was in so many ways good and proper it could not be rejected as a whole.

Then it is not at all improbable that some persons, who under Paul's preaching resolved to forsake their sins and to lead clean lives, bathed themselves without Paul's knowing anything about it, and he certainly would not have forbidden it, if he had known it. In many cases to-day repenting persons would be greatly helped by a bath under the best sanitary conditions which they can control, and by putting on clean clothing. When necessary the minister of the gospel will go with such a person and wash him with his own hands. What then could be or can be said against washing?

Nothing whatever against washing. The wrong was and is, that many who emphasize bodily washing, the outward cleansing, neglected the washing of the soul, the inner cleansing which is through the Holy Spirit. This wrong, Paul tried to correct. He said, "Ye are all sons of God through faith in Christ Jesus, for, as many of you as have washed unto Christ have put on Christ." (Gal. 3:27.) Their faith in Jesus made them sons of God. To be a son of God is the highest honor and the greatest glory and happiness. Nothing can be added to this. Therefore the twenty-seventh verse must be regarded as the correction of a false conception of washing by giving the true. The washing or cleansing into Christ, the washing that is acceptable to him, is the putting away of sins. The assimilation of our lives unto his life, is the true washing unto Christ, for it frees us from all uncleanness. But Paul does not only think of Christians putting on the Character of Christ, but also of their coming into the closest possible relation to him, of their becoming members of his body. They are members of his body because his Spirit dwells within them. But they cannot come into this body except by being cleansed from their sins. Therefore he says: "In or by one Spirit ye are all washed or cleansed into one body." (1 Cor. 12:13.) There is no excuse for thinking that any use of water is here meant or indicated. John said Jesus would wash or cleanse in or with the Holy Spirit, and Jesus said himself that he would do so, and this work of Jesus is put in contrast with that of John which was a washing or cleansing in water. Paul says that we are all brought into the one body by this cleansing act of Jesus. When Paul says that the cleansing act of Jesus, which is so sharply distinguished from the cleansing act of John, brings into the one body, he says at the same time

that the cleansing act of John does not do this, and is therefore unnecessary. The inner or spiritual cleansing could hardly be more strongly emphasized than it is in this passage. But in another place he warns against washing in water in a clearer and more direct manner. "Take heed lest there be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power; in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ, having been buried with him in washing (cleansing) wherein ye were also raised with him through faith in the working of God, who raised him from the dead." (Col. 2:8-12.) What is meant by "tradition of men" and "rudiments of the world," which he also calls "weak and beggarly rudiments" (Gal. 4:9), we can learn from the ninth chapter of Hebrews, part of which reads, "The Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing, which is a parable for the time now present, according to which are offered both gifts and sacrifices that cannot as touching the consciences, make the worshiper perfect." The first verse of this chapter tells us that the first covenant had its ordinances of divine service and its sanctuary of this world. For this reason the sacrifices, meats, drinks and washings of the sanctuary are called rudiments of this world. Every one who has read Paul's letters knows that his churches were in constant danger of invasion by Judaism, that is, by Judaized Christians. He, therefore, says: Take heed that no man make spoil of you through

empty deceit, or by deceiving with empty unmeaning things, for in Christ dwelleth all the fulness of the Godhead bodily. Out of Christ is emptiness, in him fullness, and he who is in Christ has all things pertaining to life and godliness. He has the true circumcision, which is the putting off of the flesh, the carnal mind; he has the true washing, which is the burying of the old man with his deeds and the raising of the new man through faith in the working of God. There is a bodily or carnal circumcision, and there is a circumcision of the heart or spiritual circumcision. There is a bodily or carnal washing, and there is a washing of the heart or a spiritual washing. The circumcision of the body and the washing of the body belong to the rudiments of this world, and will as regards salvation prove to be empty deceptions, and against these Paul warns, and to which he opposes the spiritual circumcision and the spiritual washing.

Enough has been said to show that with Paul the washing or bath called baptism in our English Bibles, is a spiritual act, but we must not neglect to note the important fact that in Romans 6:1-11 this washing is connected with crucifying, and in Col. 2:8-12 with circumcision. When he says, "that our old man was crucified with him" no one thinks that any physical act is referred to. If a wooden cross and iron nails are not necessary for this crucifixion, why must we have water for the washing? If the circumcision is made without knife and without hands, why may the washing not be done without hands and without water? It would be a strange mixing of things if the crucifixion and the circumcision are moral or spiritual acts, but the washing a physical act. There is a painful dying unto sin, that is crucifixion. The lust of the flesh must be removed, that is circumcision. The

heart, the life, must be cleansed—that is washing. Of the three terms washing is the most expressive, for it implies not only a cleansing but also a refreshing. This is shown in Titus 3:5, which unfortunately reads in our Bibles "he saved us through the washing of regeneration and the renewing of the Holy Spirit. This has been supposed to mean that a bath regenerates and the Holy Spirit renews. That is, that a bath in water does a work equal to if not greater than that of the Holy Spirit. Such a thought should not even be named among Christians. It should read "he saved us through the regenerating and renewing washing of the Holy Spirit, the Spirit of Jesus. This washing, this cleansing, wrought through the Holy Spirit not only brings the new man to life, but continually renews and strengthens him, and thus we are saved. To speak of a water bath in this connection is shocking.

The conversation with Nicodemus is of like import. (John 3:1-13.) Jesus said,"Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." When Nicodemus did not understand, Jesus reproved him. The reproof shows that Nicodemus might have learned from the Old Testament the meaning of what he was saying. If we turn to Ezekiel 36:25-29 we find the following:

> Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye, not yet shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

The people are to be made new creatures through the agency of water and the Spirit, but the water is sprinkled by the hand of God, and, therefore, this passage, as well as John 3:1-13, makes no reference to modern baptism.

Nicodemus was blameworthy for not seeing that Jesus referred to this passage in Ezekiel. But what shall we say of the many theologians who have failed to see this?

First Peter 3:21 remains to be examined. Commentators who have considered this passage seriously have found it difficult and yet it has often been glibly quoted to prove that baptism is a saving ordinance. Seizing on the words, "baptism doth save," no question is asked with regard to the kind of washing nor what the meaning of the whole passage is.

If Peter did not let his mind wander from one subject to another, as the sound of the words led it, without logical coherency in his thoughts, there must be a line of thought underlying what he wrote. This we must try to find. In order that we may have the text before us we will quote beginning with the thirteenth verse:

> And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify Christ as Lord in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and peached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, (a washing, a cleansing), doth also now save us, not the putting away of the filth of the flesh, but the seeking of a good conscience toward God, by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.

Having given admonition with regard to correct living, he comes to speak of suffering, and this he introduces by the question: "And who is he that will harm you, if ye be zealous of that which is good?" The probability of one's being harmed is less when one is good than when one is bad, but still there is the possibility of having to

suffer for righteousness sake. If this should be their lot, they should not be amazed or terrified, but they should think of Jesus and sanctify him in their hearts. They should commend to themselves his life and think him so great and good that they would esteem it a blessing even to suffer with him. But to suffer with him they must bear suffering with the same mind with which he bore it, that is with fear and meekness, having a good conscience. They should not in any sense seek revenge, but return good for evil. Thus Jesus did. Even when he was put to death most unjustly he went at once to help those who had been rebellious and bad, so bad indeed that God had found it necessary to inflict a severe penalty upon them. They were so bad that they had corrupted the whole earth, and there was but one family left that recognized God, and this family would not be able to hold out against the tide of evil, when Noah, their father, would be taken away from them. To rescue this family the sinners must be destroyed. So it came that Peter thought of the deluge as a means of rescuing Noah and his family, and as a cleansing bath, a washing that purified the earth. The water did not save Noah's life, but the morality of the family. He then makes the application to them by saying that they, too, are saved by a bath, a washing, which he then defines, first negatively and then positively. He tells what it is not and then what it is. It is not a washing that puts away the filth of the flesh, but this washing that saves, is a seeking of a good conscience toward God through the resurrecting power of Jesus Christ, who is able to raise us out of our sins, for he is at the right hand of God and all the powers of the universe are subject to him. The deluge was a bath that removed sin by destroying sinners, but in the resurrecting power

of Jesus is a bath that destroys sin by bringing sinners to life—a glorious life! The above line of thought is good and does violence to no word of the text. The comparison between God's way of freeing the world from sin in the days of Noah and his way of freeing the world from sin in and through Jesus is certainly not unworthy. The passage then teaches us that the bath, the washing that now saves us, is not a washing in water, but is the seeking of a good conscience toward God, through the resurrecting power of Jesus. The man seeks, strives after purity of heart and life, and Jesus gives the power, the victory over sin and thus the man is cleansed. I will venture to say that no one can make a comparison between the deluge and water baptism that is not absurd.

We have now examined not only every mention of baptism, but also every supposed reference to it. We found that John's proclamation was, repent and sanctify yourselves, or wash yourselves. This proclamation had been made by perhaps all the prophets before him. It is probable that the prophets had bidden the people to sanctify themselves before every sacrifice. (Sam. 16:5.) This was not a washing that was done but once in a lifetime, but was repeated before every solemn occasion. There was no need for a new kind of washing in water. We found also that Jesus gave no command concerning a washing in water. This fact is made doubly sure by twofold testimony.

1. The conduct and words of the apostles show beyond doubt that they had never heard the words recorded in Matthew 28:19. The baptisms mentioned in Acts are either sanitary washings, as in the case of Paul at Damascus, or they were the traditional religious washings. Some mentions are interpolations, of which the eighth chapter is chief. John did not regard the washing in

water of prime importance. No prophet had so regarded it. Peter mentions it in his first speech, but omits it in his second, showing that he did not attach importance to it. So throughout Acts. In the Epistles only a spiritual cleansing is mentioned.

2. Matthew 28:19 is wholly out of harmony with the teaching of Jesus. This is the strongest condemnation that can be pronounced against anything. Near the close of the Sermon on the Mount Jesus says to his disciples, "Enter ye in by the narrow gate." That is, enter into life, into the kingdom of God. He had marked out the narrow gate and the straitened way in this sermon. He then bids beware of false prophets, or teachers. These must be teachers who preach an entrance into the kingdom by some other way. Those false teachers soon came and told men that they must enter into the kingdom through water baptism; and how they have rent the Church by their teachings and by their dissentions over the sacraments!

The history of the sacrament of baptism is easily traced. Religious washings were universal. They were self-washings. John called on the people to prepare to receive the Messiah. They were to sanctify themselves, which included a washing. Under the apostles this washing was not constantly practiced, but some teachers emphasized it. The time came when the bather no longer went to the bath alone, but was accompanied by some one who spoke words over him while he bathed. Later the words were spoken only by a priestly mouth and the bathing or dipping was done by priestly hands. Both Jews and Gentiles practiced both washing and sprinkling. The Church so far as water was used at all practiced washing with occasional sprinkling. Later each individual was dipped and sprinkled and then anointed with oil, and all this, if pos-

sible, by the hands of a bishop. Baptism grew with the episcopacy, and increased in importance in the Church as spirituality declined.

The Supper.

In the investigation of anything we must proceed from the known to the unknown. Res incerta e re certa confirmanda est. It is absolutely certain that Jesus taught that the only condition of acceptance with God is faith. One must have true faith, and one needs nothing aside from this. (See teaching of Jesus, page 127.) This being true, Jesus cannot have instituted any sacrament, unless the sacrament could increase faith. But to say that a sacramental act can increase faith is to say not merely an unreasonable thing, but something that we cannot even think. It is moreover contrary to the teaching of Jesus. Once the disciples asked Jesus to increase their faith. (Luke 17:5-10.) If a sacramental act could have answered their prayer, he would no doubt have directed them to perform it. On the contrary he taught them that the longing for, the expectation of a reward is a hindrance to faith, that they should expect work, do their work faithfully and be humble. To labor patiently and humbly with and for God is the only means of increasing faith. But this is the farthest possible remove from a sacramental act. It is then certain that Jesus did not institute a sacramental act. Nearly all the treatises on the supper that I have read err alike in inferring from certain texts that Jesus did institute something and then in trying to determine from the same texts what he did institute. That the meaning of those texts is doubtful is abundantly proved by the fact that although they have been examined times without number during the past centuries, no agreement as to their meaning has to this

day been reached. Now the certain thing is the sole necessity of faith, and the way indicated by Jesus in which faith will increase. The uncertain thing is the meaning of the above mentioned texts. To interpret these texts so as to force a change in the conclusion with regard to faith and the manner of its growth, is to subvert the certain thing by means of the uncertain, which is just the reverse of the correct procedure. On the sure foundation of the things certain, and according to the universally accepted method of procedure, let us examine these texts.

We will first consider what Paul says about the supper, for he is correcting an abuse, which enables us all the better to understand the use. In the first letter to the Corinthians that has come down to us, Paul wrote concerning their intercourse with sinners in the church and out of the church, concerning marriage, and this at considerable length, concerning the eating of things offered to idols, with regard to the paying of preachers, with regard to the relation of man and woman, and as to how each should wear the hair. None of this is legal or statutory in its form and nature, but is largely advice and that not always given on the basis of immutable principles, but sometimes clearly on the ground of expediency. "Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you. But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman praying or prophesying with her head unveiled dishonoreth her head; for it is one and the same thing as if she were shaven. For if a woman is not veiled, let her be shorn, but if it is a shame to a woman to be shaven let her be veiled. For a man indeed ought not to

have his head veiled, forasmuch as he is the glory of God; but the woman is the glory of the man; for neither was the man created for the woman, but the woman for the man; for this cause ought the woman to have a sign of authority on her head, because of the angels. Howbeit neither is the woman without the man, nor the man without the woman in the Lord." (1 Cor. 11:2-12.) In the first part of this he asserts the superiority of the man over the woman. He, therefore, thinks it proper that the man have his head uncovered, and that he have short hair, while the woman should have long hair and her head covered. The last clause seems to say that this difference is not an essential difference, that is, in the Lord this difference does not exist. That this is the real conviction of Paul we see by Gal. 3:28. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female, for ye are all one in Christ Jesus." But at that time and under the existing circumstances he thought his advice good and it no doubt was so. He calls the recommended customs traditions which he had delivered them. To regard these traditions as a part of the teaching of Jesus, and thus give the outward form of these traditions eternal value, would subvert the teaching of Paul. The quality of soul that Paul was here striving after has indeed eternal value. Women should not only appear modest, but be modest, but the demand that women should in all countries and in all ages veil their heads in church is a very different thing. Paul had no thought of establishing forms. It is worthy of note that the supper was one of these traditions. For the convenience of the reader we will quote the whole passage. (1 Cor. 11:17-34.) "But in giving you this charge, I praise you not that ye come together not for the better but for the worse. For first of all when ye come together in the church, I hear

that division exists among you; and I partly believe it. For there must be also heresies among you, that they which are approved are made manifest among you. When, therefore, ye assemble yourselves together, it is not possible to eat the Lord's supper; for in eating each one taketh before other his own supper; and one is hungry and another is drunken. What? Have ye no houses to eat and to drink in? Or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Shall I praise you in this? I praise you not. For I received of the Lord that which I also delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks he brake it, and said, This is my body which is for you; this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood; this do, as often as ye drink (it) in remembrance of me. For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. For this cause many among you are weak and sickly, and not a few sleep. But if we discerned ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we may not be condemned with the world. Wherefore, my brethren, when ye come together to eat, wait one for another." There is not only an inconsistency but also a contradiction, or at least a seeming contradiction in this passage. The first verse reads, "Be ye imitators of me, even as I am of Christ." The second verse

reads, "Now I praise you that ye remember me in all things, and hold fast the traditions even as I delivered them to you." It is hardly necessary to urge them to be or become imitators, for according to the second verse they were that already. But the second verse seems to say too much, for from the seventeenth verse on we read of a tradition that they were not holding fast. The change of "that" in the second verse into "when" would relieve both difficulties, and is made by changing the smallest Greek letter. I praise you when you remember, etc.

Fortunately for us the Corinthians had not been keeping the tradition with regard to the supper. If they had kept it Paul would not have mentioned it, and we should then not have sufficient information to be able to determine the character and the purpose of the supper. But in correcting the abuse of this tradition he has supplied all that we need to understand both the outer form and the inner purpose of this tradition as Paul had it in mind. That he had also in this matter the mind of the Lord we need not doubt. We must note carefully to what he objects. "For first of all when ye come together in the church, I hear that divisions exist among you." As in all this there is no question of doctrine or belief, I should like to put cliques instead of heresies. It means really selections. There were divisions, that is, some persons were unsympathetic, uncongenial, or perhaps disagreeable to others. There were then others who were bound together by ties other than Christian love. Where there are divisions there will also be cliques or sets. We observe that when there are divisions the supper *cannot* be eaten. If a church will eat the Lord's supper, its members must be bound together by brotherly love. If they are not united by Christian love they may eat and drink

what they will, and how they will, but they cannot eat the Lord's supper. Let us read farther, "for in your eating each one taketh before other his own supper, and one is hungry and another is drunken." If these words are to be taken in their strict sense, there were no cliques in the church, for each one ate alone. That would be division carried to the limit. It is not probable that that is the meaning. Families were certainly grouped together, and no doubt in some cases several families joined and had their supper in common. Some had abundance while others had little or nothing. At such a supper there was not even a semblance of brotherly love. Nothing but gross selfishness. Such conduct at a neighborhood picnic would be very unseemly, how much more so when they pretended to eat the Lord's supper. That this was eating and drinking in an unworthy manner is beyond question. To eat and drink unworthily is to be guilty of the body and the blood of the Lord. To eat and to drink in such a way as to become guilty of the blood of the Lord is to eat and to drink judgment to one's self. But a man eats and drinks judgment unto himself when he eats and drinks without discerning the body of the Lord. It is usually said that it is here required that one discern that the bread eaten is not common bread, but the body of the Lord. This discernment is to be reached through self-examination. It is not clear how one could come to see by self-examination that the bread used is the body of the Lord. Self-examination might reveal one's belief about the matter, but hardly more. But the case in hand tells us plainly what Paul meant by these words. The twentieth verse tells us that many of the Corinthians were suffering under this judgment. They had failed to discern the Lord's body, and the Corinthians showed by their conduct that they had no idea that they were all members of

one body. The rich were not merely indifferent to the poor, but they even put them to shame. This was to eradicate love, to banish the spirit of Christ, and to destroy the brotherhood. This was a great crime against the body (church) and the blood (Spirit) of their Lord. If they had examined themselves they would certainly have discerned that there was no love in their hearts. Let a man examine himself and so let him eat. That is, his eating must be according to the result of his examination. If he finds in his heart love to his brethren, the recognition that they are all members of the body of Christ, let him eat; but if he find no love, no recognition of the fact that Christians are all members of the body of Christ he must not eat.

That Paul understood by "body of Christ" the believers in the church, and not that which was nailed to the cross, nor the bread the church may eat, is conclusively shown by another passage that is thought to be very nearly related to the one we are considering. "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" Seeing that there is one bread, we who are many are one body; for we all partake of one bread." (1 Cor. 10:16-17.) The one bread is Jesus. "My father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven and giveth life unto the world." "I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst." "I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven that a man may eat thereof, and not die."

"Jesus therefore said unto them: Verily, verily, I say unto you. Except ye eat the flesh of the Son of man, and

drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up on the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me and I in him." (John 6:48-51 and 53-58.) Jesus is the bread of life. He is the food, nourishment, sustenance of believers. The words he uses seem at first very strong; his disciples said, "This is a hard saying," but when we take his words in their proper meaning, that is, in their spiritual meaning, they are not strong or in any sense hard. He explained to his disciples that his words were to be taken in a spiritual sense. "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life." That he meant a spiritual act by the eating of his flesh is shown by the fact that he uses the expression, "to eat his flesh" and "to believe on him" interchangeably. Take the two passages, "For this is the will of my Father that every one that beholdeth the Son, and believeth on him, should have eternal life, and I will raise him up at the last day," and "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." To eat the flesh of Jesus and to drink his blood is to appropriate the principles of his life into our lives, so that our lives shall become his life, and his life our life. We shall live because he lives in us. By faith we feed on him and grow by the strength he gives us. He is the living bread, the bread of life. The words in the sixth chapter of John can have nothing more to do with the supper than with our every day meals. Let us stop here a moment and consider seriously the commonly accepted view that Jesus arranged to communicate something to his followers through a morsel of bread which he made

to be or to represent his body, and which they were to eat at indefinite times. Is this bread thought of as the vehicle of certain blessings? Does the bread contain the blessing as the purse contains the gold, so that when the bread is given the blessings are given just as when the purse is given the gold is given? If the benefits are not contained in the morsel of bread, does the Lord confer the benefits on account of and at the time of the eating? That is really magic. If the benefits are not obtained in any of these ways, are they obtained through faith? Perhaps the majority of Christians would say that faith is the hand by which we receive and the organ by which we appropriate all spiritual benefits. Is faith aided in any way by the eating of a morsel of bread? But it is sometimes said that it ceases to be bread and becomes a heavenly substance. If so, we can partake of heavenly substance and need no medium. We have, indeed, none, for the bread is no longer bread. Why go round in a circle? Let us turn again to Corinthians 10:16.

To bring this passage into verbal accord with the sixth chapter of John, we must change the word body to flesh. The bread which we break, is it not the communion of the flesh of Christ? Of course, the thought would be the same if neither body nor flesh were in the sentence, for the eating of the flesh of Jesus is the eating of Jesus. There is as little need for the word body here as in the connection with "devils." "I wish you not to become the partakers of the devils." The partaking of Jesus is put in contrast with the partaking of the devils. We can understand how the church can be the body of Christ. The indwelling Spirit uses Christian feet for errands of mercy, Christian hands for deeds of love, Christian tongues for words of instruction and

consolation. But how can a loaf of bread be the body of Christ? Bread is to be eaten. We do not speak of eating a body. Flesh is to be eaten, the body is for activity. If the bread could represent anything, it would be at most the flesh, not the body of Christ. But the eating of the flesh of Jesus is a spiritual act, so that the bread can neither represent flesh nor body; it can represent only bread. But what is to be understood by the cup of blessing which we bless and "the bread which we break"? The cup of blessing which we bless must be an abbreviated expression for the cup for which we bless or praise God or Christ. That would then be any cup without regard to time, place or contents, of which we drink with gratitude and praise to God. The bread is defined by the clause "which we break" to show that he means earthly bread, not the bread from heaven. That we praise God for the bread as well as for the cup is certainly understood. When we drink of a cup and eat bread or food with thanksgiving or praise to God, we are doing as Jesus did, we are adopting or appropriating his life, which he calls eating his flesh and drinking his blood. This is not confined to eating. Whenever we do anything with the same motive, same sentiment, same purpose, with which Jesus did it, we are appropriating his life, that is, eating his flesh and drinking his blood. But in this chapter the taking of food is the subject under consideration. Eating and drinking, as everything else, may be done, should be done to the glory of God. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." (Verse 31.) This we are certainly to do at every meal, and not merely at some special times. Every cup for which thanks is given is a cup of the Lord, and every table at which God is praised is a table of the Lord. If we eat to-day in our homes at a table of the Lord, we should

not be willing to-morrow to eat at a table of devils. We want to eat every meal at a table of the Lord, where God is praised. To drink of the cup of the Lord and eat at the table of the Lord is to partake of the bread of life, that is, Jesus himself, and not something that is supposed to represent him.

Since the expression body of Christ is so generally used by Paul to designate the church, and since he had that in mind at the time, "we who are many, are one body," and since he was thinking of Jesus as the bread of life, which nourishes us, it seems certain that the word body in the question "is it not a communion of the body of Christ?" is not genuine. Of course nothing turns upon it. Its presence only tends to make a little confusion. To eat the body of Jesus would mean the same to us as to eat his flesh, but since body had acquired a specific meaning it should not be used in an other sense, at least in immediate connection with its specific sense. The conclusion is that Paul was not writing about a sacramental eating and drinking in this chapter, but about every day eating and drinking, which should be done with thanksgiving and praise.

Let us now note some of the things that are not said. Paul does not say that the Corinthians met at the wrong time, that they brought the wrong kinds of food, that they brought too much or too little food. There is no indication that they had only bread and wine. What was wrong? The supper was without kindness, without sympathy. It was a selfish supper. If they had brought enough wholesome food to satisfy all, if they had waited till all were present, and had divided the food impartially to all, and had eaten with kindly feelings towards one another and with gratitude towards the Lord Jesus, it would have been the Lord's supper. The general outward

form of this would have been very much like a plain modern church supper. We will now see what Jesus is said to have done.

It is thought that some time during the passover Jesus took bread and gave thanks and broke it so that each disciple might take a little morsel, and, then took a cup and gave thanks and then passed it around so that every one might take a sip of the contents. The reasons for thinking so are: 1. Because we are accustomed to seeing something like this. 2. Only bread and the cup are mentioned, and (3) the phrase "as they were eating," found in Matthew and Mark, seems to indicate this. The answer is: Present customs, however powerful their influence, are worthless in determining what was centuries ago. 2. Bread often stands for food in general. When it is said, Acts 27:35, that Paul took bread, gave thanks, brake it and ate, we are not compelled to think that he ate nothing but bread. To take break, give thanks and break it, is to begin a meal. 3. As to the phrase, "as they were eating," it occurs twice in Matthew's account, the beginning of which is certainly somewhat confused and cannot be exact. But the modern view of the supper, as well as the supposed manner of the institution, are refuted by one little sentence used by Paul, viz.: "One is hungry." This says if the supper were properly served there would be no hungry persons there. Now the little morsel of bread, of whatever kind it may be, and the little sip from the cup, whatever it may contain, could not satisfy hunger. For that purpose a full meal is needed. When Paul says, "the Lord Jesus in the night in which he was betrayed, took bread," he means that Jesus and his disciples ate a full meal. There is then no evidence in Paul's account that Jesus during the last supper instituted a sacrament. Paul speaks of the last meal as a

whole meal, not as a mere interlude. Harnack, in his treatise Brod und Wasser; die eucharistishen Elemente bei Justin, reaches the conclusion that in the primitive church the supper was a common meal consisting of whatever the people wished to bring. He says that Justin found the classic expression for the view of the earliest time when he speaks simply of the solid and liquid food. The expression is found in chapter 117 of the dialogue with Trypho: "Now that prayers and giving of thanks, when offered by worthy men, are the only and well-pleasing sacrifices to God, I also admit. For such alone Christians have undertaken to offer, and in the remembrance effected by their solid and liquid food, whereby the suffering of the Son of God, which he endured is brought to mind."

Let us turn to what Paul said Jesus did. "He took bread and when he had given thanks he brake it." At the beginning of every meal some one, presumably the head of the family, broke the bread for distribution. If Jesus and his disciples had ever before this eaten a meal together as a family, Jesus, no doubt, each time took bread, gave thanks and broke it. So he did when he fed the thousands. This was then so far only a common act of the head of the family. Paul does not say that he gave the bread to his disciples to eat, but that is the necessary conclusion from the breaking, together with the whole situation. In like manner also the cup "after supper." Inasmuch as Luke and the Teaching of the Apostles mention the cup before the supper, there must have been some controversy in the church concerning the proper order. As there seems to be no other reason for the words "after supper" they must have been used to fix the order and must have had their origin in this controversy. This controversy could not have been in or before Paul's time; they must therefore have been added later. Whether the

words "in like manner" mean that he gave thanks is a question. The account as given by Matthew and Mark seem to answer this question in the affirmative. But it seems more probable that Paul meant that he gave them the cup in the same hearty, generous manner in which he gave them the bread. As Paul was objecting solely to the manner and spirit of the Corinthians manifested in eating the supper, the example of Jesus must have been cited to show the right spirit and manner. Jesus did not take the best of the food for himself, nor did he call a few favorites to eat with him. Here was no division, no cliques, but one brotherhood. Jesus gave food to all alike and even caused the same cup to be passed to all. These were all healthy, vigorous men; they might all without danger drink out of the same cup. But to deduce from this act of Jesus that every Christian assemblage should drink out of one and the same cup is not reasoning at all. The man who knows that he has a contagious disease, as consumption, and drinks out of a cup to be used by others is wanting in due regard for the welfare of others, and is therefore drinking judgment to himself.. Paul does not cite the acts of Jesus to bind certain formal acts upon the people, but to show the spirit of brotherly love that prevailed at the last supper our Lord ate with his disciples. This is what Paul thought should be remembered. This is what John, too, remembers. He does not record the distributing of the bread, nor the drinking out of one cup, but that Jesus rose at the beginning of the supper and washed the disciples' feet. This seemed to him to be a more significant evidence of the brotherly kindness of Jesus. Who will not say that he was right in this? We find that Paul saw in what Jesus did, acts of kindness, acts of brotherly love.

We must now consider what Jesus is reported to have

said. "This is my body, which is for you." The words "this is my body" are in themselves simple enough, and yet how variously they have been understood! If we undertake to examine these words we must be careful not to give them a meaning contrary to the result already obtained. We have found that with Paul the Lord's supper was a meal eaten by the church in Christian love. With proper love in the hearts of all, the kind of food and drink was immaterial, if it were only wholesome. So far it has generally been understood that Jesus meant this bread is my body, and the effort has been to determine in what sense the bread is the body of Christ. Jesus does not say, according to the accounts that we have, this bread is my body. It is supposed that he spoke these words while he yet had the bread in his hands or while he was giving it to them. The words to be defined are "this" and "body." The word body occurs again in the 29th verse, where it certainly seems to mean the church. If this conclusion is correct it is at least probable that that is the meaning in the 24th verse. Jesus was there, the head of the body and his faithful disciples were members of his body joined together with him by the bonds of love. Why could not Jesus say, in pointing to this assemblage, This is my body, as he once pointing to his disciples said, These are my mother and brethren? Was he not in various words and ways expressing his love for them? At such a time and under the then existing circumstances it was fitting for him to say to his disciples, we are one body. That this thought was in his mind at that time we know. Some time during that evening he said, "I am the vine and ye are the branches." Here the figure is somewhat changed, but the thought in this beautiful discourse (John 15) is the same. Indeed the vine and the branches may have been used to illustrate what

he meant by saying to them, This is my body. If this be correct we find that John has preserved for us the chief things connected with the supper—the brotherly love in washing their feet, and the amplification of "this is my body" in the discourse on the vine. Inasmuch as the disciples were members, or parts of the body, it may seem that the words "for you" can have no meaning. It may as well read *over you*, with the idea of place simply, or *for the purpose of protection* or *help*. In any case this is an abbreviated expression. This body, or this arrangement of the body is for your protection, your help. If Jesus said this bread is my body, which is for you, without an explanation in what sense that bread was the body, and of the manner in which it was for them or for their benefit, how could his disciples understand him? As conclusive proof of the unintelligibility of these words in this connection we may cite all the discussions that have been had over this point in the last centuries. But if he said, this assemblage, he and his disciples, is my body, which arrangement is for your protection, your benefit, and he explained this by the vine and the branches under the loving care of the husbandman, they might well have understood him. It is a remarkable thing that men will say that the bread is the body of Jesus, and when an explanation is asked for they say it represents his body, and urged to say in what way it represents his body, they name nothing except that the bread was broken, but the body of Jesus was not broken, not one of his bones was broken.

"In like manner also the cup after supper, saying, This is the new covenant of my blood." The new covenant is fully described. (Jeremiah 31:31-34), which passage is quoted in the letter to the Hebrews. This new covenant, or we might say this new arrangement, is the indwelling

of the Holy Spirit in the hearts of the believers. The new covenant is therefore something well known. Jesus spoke to his disciples at this time about the Helper, the Holy Spirit, whom he would send to them. (John 14:25, 16:7). He may have spoken of the realization of this covenant. He may have said that when the Helper, his Spirit, his blood should be in their hearts, the covenant would be realized; but this could not be until he was glorified. (John 7:39). We can easily see how he may have spoken of the realization of the new covenant in his blood, but he could not say that that or any other cup was the new covenant. We have two statements with regard to the new covenant. The one is the dark sentence. "This cup is the new covenant in my blood," found only in Luke 22:25 and Cor. 11:25, without any corroboration anywhere else in the Bible, and the other is the plain statement found in Jeremiah 31:31-34 corroborated by several passages in the prophets and by the teaching of the New Testament as a whole. There cannot be two new covenants. Suppose that some one should undertake to say that Jesus meant that the cup represented the new covenant. That as the cup was full of wine (spirits) so they should be filled with the Spirit. Would any one care to maintain such a position?

But Westcott and Hort hold that the text commonly found in Luke is not genuine. They think he wrote, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God. And he received a cup and when he had given thanks he said, Take this and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks he brake it, and gave

to them saying, this is my body." (22:15-19). In this there is nothing said about the new covenant. If this shorter text is genuine, it is probable that Paul's was not longer, for it is reasonable to suppose that Luke wrote what he had heard Paul say. But the reasons already given for rejecting the statement, "This cup is the new covenant," are stronger than manuscript authority, for it contradicts the apostles and the teaching of the Holy Spirit through the apostles.

The words "this do in remembrance of me" seem to me to be a free and concise reproduction of the following, "So when he had washed their feet, and taken his garments, and sat down again, he said unto them, "Know ye what I have done to you? Ye call me Lord and Master: and ye say well; for so I am. If then the Lord and the Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily I say unto you, A servant is not greater than his Lord: neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them." (John 13:12-17). "Things" in the last sentence may, and I think does, include more than the washing of feet. It seems probable that after they had reclined at table, which would justify the expression "during supper," Jesus rose and washed their feet, then having taken his garments and reclined again, he took bread, gave thanks and brake it and gave to his disciples. He then began his discourse as John has given it. "Things" could then include the breaking of the bread. But the true meaning of "these things" is this thing and all similar things. Nothing that Jesus did indicates a sacrament. All his deeds were useful deeds of life. Nothing in his words indicates a sacrament save that his words seem mysterious. This

is partly because they are severed from their connection, and partly because they have been somewhat modified by transcribers who thought them sacramental, and partly because we read them with our minds full of sacramental ideas.

When we candidly consider the accounts of the last supper as they are presented by the various manuscripts under the name of Matthew, of Luke, of John and of Paul we find very great differences. When we consider the practices of the early church we find again very great differences. So far as we can see the tendency was not toward diversity of practice, but towards unity of practice. Gradually everything was eliminated but bread and wine. It is therefore not probable that the texts diverged but rather became unified. If Jesus had instituted a sacrament, and if there had been a uniform tradition with regard to the words and acts of our Savior at the last supper, there would have been uniformity of practice, especially in the earliest period. If differences had arisen at all, they would have come later.

We have seen that Jesus could not have instituted any sacraments. That would have been contrary to his fundamental teaching. At the last supper he washed the disciples' feet but he did not institute feet washing. He gave thanks and brake bread, but he did not institute the giving of thanks and the breaking of bread. He, no doubt, said all the words attributed to him except the words "This cup is the new covenant in my blood," but he probably did not say them just in the form and connection in which they are now found, and especially not with the intention usually put into them. Jesus reclined at table for the last time with his disciples. He gave them testimony of his love and care for them, even in small bodily matters. He discoursed long with them say-

ing profound and beautiful things. That supper was remembered.

It is commonly assumed that the practice of the church with regard to the supper had its origin in the last supper that Jesus ate with his disciples. But we read that the first Christians at Jerusalem had all things in common. It was therefore very natural if not necessary to have their meals in common. Those who had known Jesus and who remembered his words and deeds no doubt recounted these at these meals as well as at other times. The last supper was, of course, remembered by the eleven. These conversations about Jesus no doubt influenced the character of the meals, but the meals themselves had their origin in the physical needs of the people, and not in the last supper. That these people held in connection with these meals something like a modern communion service is wholly imaginary and without even a shadow of probability.

When churches were founded among the Gentiles, especially in the larger cities, arrangement had to be made for church meals, dinners or suppers. This would suggest itself at once, since there were then so many societies, the members of which frequently ate together. But aside from this it was necessary for the members of the church to meet in some way that they might get acquainted, and become bound together by closer ties. Nothing is better for this purpose than a church dinner or supper. The time of day is a mere matter of convenience. There was, however, great danger that the church meals might degenerate into a feasting or a merry-making. The coupling therefore of these meals with the last supper of our Lord was very wise. It is clear from what Paul said to the Corinthians that he used the tradition of the supper not only to prevent excesses but to indicate

the spirit in which the meal should be eaten. The church meals were in the first place religious-social and social-religious meals. It was a genuinely social meal under a strong religious sentiment. At Corinth the religious sentiment was lost and with it the brotherly love. The religious sentiment is often wanting at church dinners and festivals. But if the religious sentiment is mostly wanting in the church suppers, the social sentiment is wholly absent from the sacrament. One may attend a communion service at a certain church and observe an almost oppressive gloom. Some time later one may witness unseemly hilarity at a festival or dinner in the same church. It was a distinct loss to the church when the religious sentiment and the social sentiment in the church meals were separated.

Certainly the wrongs in the Corinthian church, which Paul rebuked, could not have grown out of the supper as celebrated by any church of modern times. They could grow only out of a church meal, and such meals must have been recommended by Paul.

Pliny, in a letter to Trajan, written in the first years of the second century, says that by examination he had learned that the Christians had the custom to meet before sun rise on a fixed day and to sing a song in honor of Christ as of a God, and bind themselves with an oath not to rob, steal, etc., and that they would then separate, but soon come together again to partake of common, innocent food. Many think that the Christians reporting their practices to Pliny said that they bound themselves with the sacrament, the supper, not to rob, etc., and that Pliny misunderstood. He took sacrament in the sense of oath. In order to make this supposition seem probable one must show not only that the supper was sometimes called sacrament in the beginning of the 2d century, but

that it was called that in Bithynia, and that the language of communication with Pliny was Latin. It cannot be shown that the supper was called sacrament anywhere early in the 2d century. The earliest name for the supper was eucharist. The language of communication with Pliny was very probably Greek. In that case the above named mistake could not occur. There is no reason for thinking that Pliny made any mistake. The truth is the Christians met before sun rise, sang praises to Jesus and mutually pledged themselves to abstain from all crimes. Later they met again and ate a common meal. This is very strong confirmation of the conclusion reached through the examination of the Scriptures.

Jesus said, "Go ye and learn what this meaneth, I desire love and not sacrifice." (Matt. 9:13, 12:7). We have now learned that this means that God desires deeds of faith, hope and love, and not rites and ceremonies. But may we not have the rites and the deeds of love, too? Can a man serve two masters? The church has been trying for centuries to observe rites and do deeds of righteousness. Is anyone satisfied with the results? Is there any reason to think that without change of method, the results in the future will be better than those of the past? Can any man who loves God and man wish to see the church continue in its present distraction and weakness? I say church. That is by force of habit. Is there a church of Christ on earth? Is there a body energized by the Spirit of Jesus, that is with singleness of purpose doing the work that Jesus began to do, and that he committed to his church to complete? Surely a great reformation is needed.

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